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OBJECTS

INTERESTING TO THE
ENGLISH NATION.

BY

ELIAS HABESCI.

DEDICATED TO

JOHN GRIFFITH, Esq.

CHIEF AT SURAT.

Medus adenit
Affyrio ; Medoque tulit moderamino Perfer ;
Subjecit Perfen, Macedo ; cessurus et ipse,
Romanis.

CALCUTTA:
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MDCCXCIII.





TO

JOHN GRIFFITH, Esq.

Chief at Surat.

SIR,

*T*HE most favorable opportunity I can find, and the best method I can devise, of communicating to you a mark of my esteem, trifling indeed, yet equally public and sincere, is by dedicating to you the following Work. Your name, is the staff, that supports me, under the pressure of my misfortunes, and encourages me to hope, for a continuation of your friendship: indeed the proofs you have already given me of your regard are neither unfrequent

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frequent nor equivocal; and so great is the sense I entertain of them, that, whenever the remoteness of countries, or difficulty of correspondence, hath at any time impressed me with an idea of the possibility of being one moment forgotten by you, I have been affected and chagrined beyond expression.

This Book, Sir, is the fruit of my voyages—of my labours—of my misfortunes—and, of my reflexion; and, as it gives me an opportunity of testifying to you my friendship, and my gratitude—I prize, and value it.

*There is besides a second reason, equally forcible with the former, for dedicating to you, a work of this nature.—As the subjects it treats of, are various, and may not be altogether unimportant to the nation, for which it was expressly written—
and,*

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and, as among these subjects, there are some, that have an immediate and particular relation to its interests — I am willing to believe, that by approving myself zealous for the prosperity and welfare of a country whose affairs, you, in part, manage with so much prudence, credit, and honor; I, in reality approve myself, not altogether undeserving the friendship you have long since professed for me.

To make a dedication the panegyrick of the man to whom we dedicate our labors, is a custom very deservedly exploded. — I shall say nothing therefore of your conduct, whilst resident at Bussora; where, by your prudence, justice, and benevolence, you acquired universal respect, and the esteem of all; and, where your name is still held in the highest veneration:—And, indeed, what could I possibly say on that subject of which the world is
not

not already perfectly apprized? Shall I say, that the end of all your actions was the good of the Company? That your love of your Country is unbounded? these are truths already well known. Much less, shall I presume to mention, the many amiable qualities, that adorn your private character.

The zeal to promote the true and solid interests of your Country in general, and of the Company in particular—that zeal, which invariably actuated and determined your conduct, on all occasions, struck me so forcibly, that I have often wished since, the time might return when a commerce with Persia might again be established, by the English. You are there, so universally known and beloved that if the choice of an ambassador, or negociator fell on your person, your name alone, and your reputation, would be all-sufficient

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ext to surmount every obstacle; and to obtain advantages, of far greater moment, than can reasonably be hoped for at this period.

True, there are no Sha-Abbas's in Persia, whose authority might protect your commerce—whose friendship might promote the progress—and whose vigilance might ensure the safety, of it; on the contrary, from a cursory view of things, one might be induced to conclude, that not even the shadow of a government existed, at present, in that country, and consequently, that no safety could be expected. Nevertheless, you must be persuaded, that Persia cannot be said, to be, in a state of anarchy; and that we may assert with much truth, that a government does actually exist.—There is no longer one despot, of unbounded, absolute power—but there are many petty tyrants, among whom

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a relative dependence, and affected reciprocal amity, is observable; so that, except when actually at war among themselves, the caravans of each power, may travel without the least molestation, and with the utmost safety.—Besides, a firm treaty once established, between the English and the chief of Sciras, would of itself enable the former to found a settlement on the Sea Coast, which would in a short time, be resorted to, as the Emporium of commerce in Persia.

Formerly, whilst your trade with that country continued, you were under the necessity of keeping ships of war in the gulph—you were subject to the depredations of the Portuguese, and the Venetians—you were besides threatened with the combinations of other commercial powers—hence the necessity of incurring enormous expences, without even the prospect
of

of deriving advantages so great, as might now reasonably be expected.—You know too, that the Persians evince a propensity to luxury and extravagance, as great now, as formerly—and when we say that Thamas Kouli Chan, a short time before his death, sent off all his treasures from Persia into Curdistan, to his daughter, the wife of Beg Giulamerk, we do not mean to be understood strictly—for immediately after the massacre of that unhappy usurper, the abundance of gold and silver throughout the Empire, was surprising:—there is even now, a sufficiency of money to purchase all the merchandize imported by foreign nations—and enough of natural productions, to be disposed of: and if the attempt of Mr. Hanway, to re-establish commerce with that country proved abortive, it certainly is to be attributed to the troubles which at that time oppressed and convulsed Persia:—Besides,
the

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the tragical end of Mr. Elton, was a circumstance so recent, that the prejudice then imbibed against the English, could not possibly have been effaced from the minds of the Persians.

Pepper, sugar, all kinds of spices, indigo, iron, lead, in short every commodity from India, is now, as heretofore, eagerly bought up, and exorbitantly paid for, by the Persians: they have still abundance of silk manufactures, and of that beautiful wool of Karman, equal to that of Vigogne—Shagreen, goat's hair, rose water, medicinal roots, gums for dying; in a word, numberless other articles in great abundance, which only require the hand of commerce to export them to other countries.

The Caraciolean mountains, and extensive plains of Babylon, render the ex-
pence

pence of carriage for merchandize from Persia, too heavy for these people—add to this, the great uncertainty of finding a ready mart at Mossul, or Bagdad, where there are no European settlements;—hence it happens, that they will prefer selling their merchandize at their own markets, tho' the profit be 100 per cent. less. You cannot but recollect, that when the army of Kerimkan, rendered themselves masters of Bassora, commerce, in point of quantity, and quality, encreased with a rapidity equally surprising and instantaneous:—yet the cause of this progress, if we consider maturely, will be obvious.—In lieu of trading with the Ottomans, a people they dislike, whose tyranny, whose extortion, and whose injustice, they dread,—the Persians went directly to Bassora, which soon, and by consequence, became the general mart.—These times may yet return, more especially, as it is generally

generally believed, another attempt is intended to be made, which I have no doubt will terminate more successfully, and happily than the last.—In such a case, should the choice of a negociator fall on you, I say, that there would be every reason to indulge the most sanguine expectations of such negociation.

In the mean time, it is with peculiar satisfaction I call to mind the zeal with which you were pleased to charge me, with some commands, relative to the produce, and the commerce of Manilla—And if the zeal I have shewn in the execution of such commands; and in giving you a minute and circumstantial account of these points, hath not equalled yours, permit me to assure you, that it was, at least, proportioned to my ability, and that it even surpassed what might reasonably, have been expected from the critical situation

tion I found myself in, after the assault made by the Rajah of Baria on my property, and the assassination he endeavored actually to effect against my life.—Crushed by the forfeiture of,—“MY ALL”—and by a series of misfortunes, which persecuted me to the very gates of Surat—when, at last, I arrived at Eogine, I found myself broke down by the ponderous hand of melancholy—the productions of Manilla had never become the object of my thoughts, and of my enquiries, had not the eager desire of accomplishing your commands, roused me from my lethargy.—The idea of ingratiating myself, still more closely in your good opinion—and, of giving you some satisfactory information, became my greatest consolation under the pressure of misfortune.

I had before given you indubitable proofs of my attachment to the English Government,

ment, and to you ;—I had received from that nation, and from you, marks of esteem, and of magnanimity :—Indeed, ever since that period, I had but one end in view—it was, to encrease this reciprocal attachment and amity.—As to what concerns the bulk of the nation, tho' I address to them my good wishes, they can neither distinguish, nor advert to the labors of an individual without power, and without importance. In the multiplicity of more important affairs, which engross their attention, 'tis with difficulty they can attend to less consequential concerns. As for me, whose only wish is your approbation, and the continuation of your esteem, I humbly solicit your countenance and support, to the work I have the honor to dedicate to you, as a true and sincere testimony of the respect, regard, and gratitude, I bear you.

I am, &c.

ELIAS HABESCI.

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INTRODUCTION.

WHENEVER the government and manners of a people are corrupt, it may be asserted, and can easily be proved, that it is deficient in strength and activity, and must necessarily be liable to destruction, from various circumstances. Whenever corruption displays itself, either the strongest, or the nearest neighbours, if they chuse it, avail themselves of the consequences; by seizing the country entirely; or, by drawing from it, and its inhabitants, the chief advantages which result from the soil, the industry of the natives, or their commerce whether active or passive; at the same time that they reap a *political advantage*.

This

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This assertion is not new, in any of its parts; not only because every government, which has derived its origin from one chain of circumstances, should meet its termination from others; but likewise that it is generally applicable to every other matter, as well as government and manners. But what is not commonly known, is the existence of a situation such as we have described, and it is in rendering it public, that the novelty consists: And by presenting the facts, well and truly detailed, and placed in a variety of views, that consequences can be drawn from them; and it is by seizing the opportunity, that neighbours, or the strongest party may appropriate to themselves the advantages which are placed within their reach. China is now in those circumstances which enable one to foretell its decay: Not that we can say that the Chinese Empire

INTRODUCTION.

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Empire should be annihilated; its position does not permit this, and its neighbours are not dreaded by it; but the government is corrupt, its manners are likewise so, in a much greater degree than formerly. Anarchy resides there, and the confusion in all the orders of public and private affairs is augmented; it must then decay more or less in proportion to the corruption of its government and its manners; their neighbours cannot avail themselves of this; it is then the most strong who will, do so provided they have the desire, as well as the ability. Which is the nation that can name itself the strongest, in order to derive profit, and advantage from the Chinese? The English. What are the advantages that they might obtain? I will present them to view in the course of this work.

But

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But what are the means to realize them? I will endeavour to shew and render them clear and certain, with method, and supported by evidence, and in the degree, that the observations I have made in my travels will permit. When Themistocles announced that he had formed a project whose realization would subject all Greece to his own country: Permission was given him, to communicate it to the wise and prudent Aristides, for examination; who having protested to the people that it would be useful to the country, but was *unjust*, immediately the *Areopagus* forbade *Themistocles*, to mention it any more.

Notwithstanding there are in our days many individuals of the English nation, who resemble Aristides, I ought not to fear that my projects and reflections on
China,

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China, would undergo a similar interdict. For I do not treat here of *subduing* China. The aim of my work is to let the English see, that they can appropriate to themselves, many advantages from China, which they do not possess at present; And that if it were necessary to employ force to realize them, they would not commit injustice. How many wars arise in Europe, from reasons infinitely weaker than those that England can alledge, for entering into one with the empire of China? This will be seen in the course of my statement. When I say that the English nation is the best able to profit by the situation of the Chinese; it appears perhaps that I seek to flatter; but I detest flattery, as much, as the English despise it; and it will be easy to prove every part of what I have asserted—This work will treat not only of China, but

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but likewise of the adjacent islands; of Cochin China, and of a part of Pegue. Here I profess that I shall communicate to the nation nothing, but what I have myself observed on the spot, or very near, and I will extend my remarks to the political situation, to the commerce of the day, and the probability of being able to establish another more lucrative Trade, with all those kingdoms. Natural history, and mythology, shall have their places also, as far as my acquired knowledge, has enabled me to extend my researches.

I should think my work more imperfect than it is, if I did not include the Peninsula of India, which I have passed through, nearly to the gates of Lahor; and notwithstanding that it is more generally known, than the other countries above-mentioned, perhaps the English will

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will not be offended that I place in their view, every thing that I have seen and observed there, and which has been the result of my reflexions in consequence.

To render the perusal of this work less tiresome, I have inserted several anecdotes in it, which will afford pleasure as well as instruction : And to give more authenticity to my assertions, I shall cite the names, of the public personages, with whom I have been in interchange of kindnesses, during the course of my travels ; which will serve at the same time, to make their qualities and talents known to the whole nation, and will afford me an opportunity of shewing my gratitude to those who have obliged me, by their politeness, and assistance.

Without doubt it will not be necessary

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fary to speak in this work, of the last Military establishments of the Company on the banks of the Ganges, as far as Anopsheer, considering that whatever relates to them, is very well known by every individual who inhabits the Peninsula, of Hindoostan. However I have permitted myself to speak of them even diffusely, on account of its appearing to me, that the reflections I have made on them might not be useless. Besides should that not be the case, I should have nothing to reproach myself with: On the contrary I shall be well satisfied in having endeavoured to shew my good intention. Guzerat and the neighbouring provinces, (even Mallua) are certainly countries well known to the English. Yet that is not the Power which draws the most considerable profits from them, it is the individuals of another nation, who

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who (contrary to the purport of an article which the Company has inserted in the conventions agreed to, at the time of the cession of the Guzurat, and when they gave Baroach to Scindea,) derive the greatest advantages from them. I have never seen these articles; but a person worthy of credit has assured me, that there existed one in the conventions, by which, every other European nation, was prohibited from establishing itself, and trading in the interior of those countries. As I was kindly commissioned by the Chief of *Surat* to communicate to him, every matter relative to those countries, and the English, I have been particularly attentive to gain instruction on the spot, and have not failed to fulfil my duty on my arrival at Eogine, after having passed through, and visited the plains of Mallua; in giving him by means of
several

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several letters, the detail of the things he wished to know, in all their circumstances, and I present them to the public in the course of this work, in the same manner as I have to the Chief of Surat.

The map of Major Rennel, was the only one that I had with me in my journey through the Peninsula, which has necessarily enabled me to know and convince myself, that it is not very exact in some places. Thus if my repeated observations have not enormously deceived me, I shall place several parts of these countries-differently, and more justly, than they have been laid down by that Gentleman. In fine, I have thought that it would neither be tedious nor useless, to make known more in detail the quality of soils, the mountains, rivers, plains, woods, deserts, inhabitants, and revenues of these countries and

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and their dependencies, and generally every thing which might interest the English nation,

If those objects should interest the Company and the whole nation, and I have the happiness of representing them well, my task will be accomplished, the title of my work just, and my wishes gratified. The delicacy of several Gentlemen who have seen the Prospectus of this work, has made me observe that they disapproved of my announcing my intention of mentioning the public personages, whose society I have enjoyed in the course of my travels. Not to wound that delicacy, I have felt the propriety of retrenching something on the subject. Thus I shall say only what is necessary, and with expressions sufficiently circumspect that I may not appear to be desirous of flattering. I
should

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should feel much more difficulty were I to retrench the least matter on the subject of the Rajah of Beria, who can never be proclaimed in the manner that his actions merit. He is an assassin in all the force of the expression, and the more criminal because on a Throne. If the term of *assassin*, and the other similar ones, which dishonour and disgrace him, should appear too harsh, I promise that I will not use them in the body of my work; But I desire the readers to find others who may mention his crimes in a manner proportioned to their magnitude. I shall, when I have it in my power, expose his actions, not only those he has performed against me, but what are ordinary and familiar to him, and which he is in the daily habit of committing.

As to what regards Shah Allum and
his

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his whole family, every thing that I shall say cannot be extravagant; I should be happy in possessing the eloquence of *Cicero*, that I might touch the hearts of Potentates, when I display his situation. This matter necessarily compels me to speak of several public personages, concerning whom it will be proper to say something. But how can I be mute when they merit praise or blame? If a writer has not the liberty of speaking the truth, and representing it with energy and simplicity, he ought not write.

Is that liberty to be afforded only to those who write of things long passed? Where he does not degenerate into licentiousness, and observes the rules of good breeding, the author should apprehend nothing; the more so, as he writes in the midst of a nation, which
boasts

boasts of the enjoyment of such a liberty, and who should love justice, as well as truth, and esteem those who speak it.

In this persuasion I have not hesitated a single instant, to tell in this work, whatever I believe true and just; and as I am persuaded that it might be of some use and afford some amusement I have consecrated to the English nation my troubles, fatigues, dangers, and even wounds; together with my book, the fruit of my travels, of my researches, and of my observations; as a testimony of the sentiments I cherish towards it: And the hope that it will kindly accept and patronize it, is a comfort that I feel by anticipation.

OBJECTS

Drum



OBJECTS INTERESTING
TO THE
ENGLISH NATION.

THERE exists not in *Europe*, or else where, a power more adapted for the sea, more active, stronger, or more happily enterprising, than that of *Great Britain*; the geographical form of which is such, that her most distant extremity from the sea, is not more, (according to a computation esteemed exact) than seventy miles: And, consequently, her numerous maritime counties, render her situation most favorable to commerce. From this proceeds her fruitful sources of merchants and seamen. It may therefore, be rationally expected that she will become the first commercial power, and that her trade and maritime strength will encrease, since the one depends upon the other, or, rather, as they augment each other reciprocally. With proportionable care, *Great Britain* can make war at less expence, than

2 OBJECTS INTERESTING TO

than any other power, and may gain the most, expending the least. The extent and fertility of her lands, are the chief causes, why this nation has not been tempted to make conquests on the continent of *Europe*; perhaps likewise, love of liberty and anxiety to peaceably retain her Constitution, are equally powerful reasons as the former. Her conquests out of *Europe*, were, originally, commercial acquisitions; it was by chance, from unforeseen circumstances, and events unexpected by the English themselves, that they became conquerors in *America*, *Africa*, and in *Asia*.

SOME have thought, that her conquests might one day or other, undermine the grandeur, the power, and even the liberty, of the mother country: For, in the end, and from similar causes, powerful empires have been raised in her bosom; private societies are at the head of these empires; the immense profits arising from them, are unequally divided amongst the individuals which compose them, and who are resident at the capital. This wealth is an acquisition to the state; but the unjust distribution of it is complained of, a very small proportion of the nation enjoying the advantages of it, and the greater part being excluded. Many complaints urged against these private and exclusive societies, grounded upon the strongest reasoning, have not yet

yet succeeded in rendering commerce free, for every individual of the country. The people have not yet been able to gusfe, by what right, and for what reasons, a private and exclusive society, should have appropriated to themselves, all *Asia*; and a number of individuals, cannot comprehend, wherein their liberty consists, since it is not permitted them to trade in those dominions, which belong to the nation at large—The instance of the King of *Great Britain*, originally of a family foreign to the country over which he reigns, possessing on the continent of *Europe* considerable demelnes, proportionable, revenues, and a respectable army, has excited but very little dissatisfaction in the *English* nation, and even this could be only reasonably excited, on account of the ready money which is very frequently sent into *Germany*; but they never—seriously imagined—that the King would undermine the liberty, or power, of *Great Britain*.

THE other instance, of the *United States of North America*, which have separated themselves from the mother country, proves at least to the *English*, that *Asia* might do as much; and granting this, *Great Britain*, far from suffering in her power, her riches, or her grandeur, it would be productive of nothing but advantage to the individuals of the nation; these reckon, that since the separa-
into

tion of *America* and the mother country, from the encouragement given to her children, population (the true riches of an active and commercial state) is increased and increases so much, that they are obliged to employ elsewhere their talents and their industry; if *England* carried too far this prohibition against free trade, her children would complain heavily & would not bring back to their native country, the profits they draw from the *English Asiatic State*, with which there would always subsist the strictest union.

BUT, if this nation possessed only her population, and improved state of agriculture, her extensive commerce, and powerful navy, if she had not such wise laws, and so active and vigilant a Government, she would not have the superiority over other countries, or having it, would be unable to retain it; for these great resources of advantage, her navy, commerce, finance, liberty, public and private happiness, not being managed in *England*, as in other countries, by individuals, who, arbitrarily consult their own private interests; and also, that the representatives of all the counties, and of every order, personating the whole of the nation debate publicly, and by that means submit themselves to the knowledge and observation of the people; these could always establish order if it was required; the
strength

strength and the resources of the state are laid open to all who wish to be acquainted with them; thus the *English* are not afraid to appear what they are, and generally they are such as they appear. Talents, science, probity, and virtue, appearing thus to the public eye, excite patriotism, a sense of honor, love of glory, and of riches, and emulation; these exist more in England than elsewhere; it is therefore absolutely necessary, that the *English* should follow the bent of their personal and natural qualifications, actively and unrestrained; and since it is impossible to employ them all in *Great Britain* alone, they must necessarily exert them abroad. If it were possible to deprive them of *egotism*, and that haughtiness, which appear upon all occasions, they would be very near perfection. A wide, rich, and fertile field, is open to their enterprises, from which they might draw every advantage, of commerce, honor, and glory, without committing the smallest injustice; I speak at present of *China*, and the adjacent Islands, and I shall hereafter mention the neighbouring kingdoms.

THE inhabitants of *China* were heretofore the mildest, most honest, active, happy, and perhaps, the wisest of men; and till the death of *Chi-tson*, social virtue, formed the vast mass, and endless detail of their manners.

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NEVERTHELESS, *China* being too large a kingdom to be quietly, and for any length of time, governed by one Emperor, as soon as its monarchs began to let the people see and feel their own timidity and when the people found, that their Emperors, no longer rested their authority on the love and attachment of their subjects, to their persons, and dignity, and, that confidence in their *Tartar* guards, had replaced these two qualities, from that moment the manners of the *Chinese*, ceased to be mild, polished, and pure; and that which strangers *now* observe, is nothing but cunning, craft, haughtiness, and boldness.

AN Observer, when he first enters *China*, is struck with what he sees, hears, is told and wished to believe. "The Emperor is but the affectionate father of a numerous family; his subjects beloved children, his ministers enlightened philosophers, who have a right, and even are necessitated, to inform, and correct their prince. The worship of their Gods is grand. The cities, towns, and provinces, are covered with their statues, and their temples.

A SPECIES of equality is established amongst them, and it is the more to be admired, the government, being despotic—No other distinction is acknowledged, but the personal one, of learning,

or military talents: consequently, nothing is here hereditary—The children of the first officers of the state, are, after the death of their father, confounded with the herd of the people, if they have not personal merit to support, or exalt them; and the child of the most obscure father, rises to the highest degree of elevation, if he is versed in science, or in the art of war. One would, therefore, imagine, (this being the case) that all places of honor, of trust, of justice, all offices of finance, and for the most part, all those which approach the throne, and which are derived from it, must be filled by enlightened, wise, and just men, in a word, by philosophers."

BUT, let this observer take the trouble to see things less superficially, let him scrutinize what he is told, and examine what he imagines he sees, let him dive into the country, and reflect, and if he is not always engaged in buying and selling, he will readily discover, that the *Jesuitical*, and other accounts concerning *China*, which are publicly known, fail either from defect, or excess, and he will still more easily perceive, that they are greatly defective.

Nevertheless, it cannot be denied, that every nation has its peculiar character, as well as individuals, and *that* character is formed from every resemblance
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which nature and custom have placed between the inhabitants of the same country, amidst the multiplied variety which distinguishes them. The climate, sun, food, education, religion, and government, beyond a doubt, stamp the minds of men, animals and plants, with distinct and indelible marks; those which are imprinted by the government, religion, and education, are certainly susceptible of change, and alteration, but those, which—depend on climate, are always the same; this is the reason that the *Chinese* have lost; one part of their original character, and preserved, the other.

NATIONS with which we are better acquainted than the *Chinese*, furnish another proof in support of this assertion—consider attentively the *Greeks* and the *Egyptians* of the present day; the ground of their former character, is still perceptible; the same shallowness of mind. The barbarous and ruinous government of the *Ottomans* has served but to enervate one of those nations and to change the other. In *China* then, still more than in the other parts of *Asia*, are seen, that which is generally obvious, in all despotic and arbitrary governments, with less modification; The Emperor is a tyrant, because he tyrannizes over his slaves; the nobles of his court and empire are his *immediate* slaves trembling themselves,

selves, they make others tremble; cruel, and barbarous, in their authority; base and perfidious in their dependence; they purchase, by their servility to their prince, unbounded power over the subjects, whom they trample upon shamelessly and with impunity: And laying hold of every opportunity, are always disposed and ready, to sell the subjects to the prince, or the prince to the subjects. Chiefs of the people, they revolt against tyranny, and their merciless oppressors, but when they submit, they support the heavy, unjust, dishonorable, and infamous yoke, without murmur, without mention, without complaint.

It is indisputable that *China* is more than 700 leagues, in length, and 500 in breadth; it is equally undoubted, that the hills and plains, are in the most eligible condition; but it is also incontestible, that a great part of the land is incapable of cultivation; and if the *Chinese* labourers did not take the greatest care of their lands, they would not produce food for the inhabitants. Mean while, dearth makes frequent ravages, and children are very often sold, or abandoned by their fathers, for want of food—And not withstanding what is read in many relations, and what is generally asserted, that *China* alone contains more inhabitants than all *Europe*, it is unsupported by sufficient proof; it was formerly said, is still said, but it is not demonstrated. There are

at *Pekin*, and at *Quancheu* likewise, Mandarins, who were heretofore in situations to be able to ascertain, almost exactly, the population of all *China*, who frankly, declare, that in our books it is calculated nearly one half too much. *Father Cotton*, who has been in *China* these forty years, and who has gone over the best part of that empire, says the same, and if it is allowable to calculate within a little the population of all *China* by that of the capital, *Quancheu*, and of some other of the first cities, one may venture to say, that this vast empire, does not contain more than 110 millions. They generally reckon at *Pekin*, four million of inhabitants it is nevertheless certain, that this capital contains but two, perhaps rather less; for according to a calculation that the Emperor caused to be made in 1784, the result was, two million and 1,550, comprehending the *Chinese* and *Tartar* cities; and *Father Cotton*, and some other persons, equally well informed upon that subject, declared at the time that the account published by the court, was somewhat exaggerated. In the city of *Quancheu*, which is the capital of the province of *Quantong*, they reckon as commonly, as unjustly, more than a million of inhabitants; nevertheless there are not more than one million and 30,000 souls, including, the two cities, the *Fort*, the river, and the garrison of *Macao*.

It is said, but it is not demonstrated. I have seen

It is, however, just to observe, that the *Chinese* are fond of agriculture, and commerce, and have not that madness to run in crouds, to get employment in their capital cities, as is unhappily the case in *Europe*; consequently, their villages, and the cities, of the inferior orders, are not depopulated, as in other places. The numerous boats which cross on all sides, from one end of the empire to the other, contain without doubt, a number of ambulatory individuals, employed in commerce, or in carrying merchandize, who cannot be easily comprehended in a general, or local enumeration; and who may perhaps be counted twice, or more frequently, in different places; allowing those considerations, a moderate extent, the result at the utmost, is 12 or 13 millions, which added to the first, proves the entire population of *China* to be 120 millions, or near that number. The greatest concourse of these voyagers and merchants is in the province of *Quantong*; it is there that the amplest assortment of the productions of the earth, of the *Chinese* fabrics, and manufactures, are to be met with, and it is there, likewise, more than in any other place, that foreign nations vie with each other, to barter their gold, their silver, and frequently the merchandize, of their respective countries, in exchange for the productions of *China*. It is pretty well known what the *European* nations bring, and equally so,

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what they take back ; perhaps those who are not acquainted with these details, will be pleased with seeing them here. I mention those alone which concern the *English* nation : For, as to the others, it would be merely a repetition of articles of the same sort, excepting the *Dutch*, who trade considerably in spices.

THE *English* nation exports annually to *China* more than 200,000 £. sterling in specie, 150,000 in cloths, and almost 30,000 in hardware. The settlements in *Bengal*, and on the *Coasts of Coromandel*, and *Malabar*, send likewise, more than 100,000 in bullion, and something more in *India* manufactures. It is evident from this, that the *English* trade to *China* is more *passive* than *active* ; and that the greatest part of those manufactures, and *India* goods, are more lucrative to the *Indians*, who furnish the materials, and the manual labour, than the *English*, who are obliged to buy them for ready money.

WHAT the *English* take from *China* in return is the produce of the country, of its manufactories, and of the industry of its inhabitants ; the most part of which being carried to *England*, returns the proprietor 150 per cent. or more ; but this profit is drawn from the natives at large ; the state gains
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from the duties of importation, and the seller gets the remainder; it is of course, from the nation that the one, and the other, draw their profits. From which may naturally be inferred, that the trade to *China* is only profitable to the smaller part of the community; but to put the trade upon a footing advantageous to the nation, it must be more *active* than *passive*. By taking due notice, and proper measures, this trade could be monopolized and rendered exclusive for the *English* alone; and of course, the more considerable the importations of *Chinese* commodities, the greater would be the increase of the revenues of the state, as well as the profits of numberless individuals; for then the *English* markets (if *England* chose, and I will venture to say, it is a matter that merits attention,) would alone supply all the *European* nations—Since all *China* merchandize consists merely of articles of luxury, which people might very well do without, or substitute in their places others nearly similar. From this we must except tea, to which no other herb has as yet been discovered as a substitute; undoubtedly if the *English* had the exclusive trade of this article, and could introduce the use of it among the *Turks* and some other nations, it would then merit consideration, and efforts, to succeed in obtaining a monopoly of it.

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It has been often proposed to substitute leaves of different kinds, the decoction of which had the same qualities, and would have the same effect, as tea. The reason why those leaves have not been adopted, does not occur to me, nor will I here endeavor to find it. I am so averse from attempting to discover the cause, that I do not even choose to mention a kind of tea, which I found in my travels; nearly equal to the *real* tea, in colour, taste, and perhaps, in its effects. I offered it as the real herb, at different times, to many people without hinting at the deception, and I am happy to say, they found it very good; a little inclining to a sour taste, which they imagined was owing to the tea not having been well dried.

If to the small profits that the English derive from the *China* trade, we add their sufferings there, the humiliating insults which they very often receive from the *Chinese*, it may be candidly said, either, that such a trade merits not a continuance in its present state, or that it must be encreased, monopolized, and held exclusively in the hands of the *English*.

I WILL give proofs of my assertions; and I should be sorry, that by the truths I am obliged to reveal, I should give any offence.

WHEN a ship arrives in *China*, she is obliged to anchor at, or near *Macao*, and there to wait, in fruitless expectation, until it pleases the *Chinese* pilot, to come on board of her; this pilot, cunning, as all the *Chinese* are, never carries the ship into the river of *Canton*, before he has extorted a few presents and during many days he only gets up about 15 leagues; after which, the ship enters the river *Tigrai*, or *Ta*; at the mouth of this river, there is a small island, where the pilot anchors, and will not move a foot farther, until he has extorted a few more presents; they then get up about 7 leagues further, that is, to the *Tower of Lyon* (here large ships must wait for the high tides); but yet, the pilot does not move an anchor, until after having received some more presents, he condescends to proceed to *Wampoa*, which place is only 12 miles from *Quancheu*. The tide runs to the town; however, it is not possible for ships of burden to get up so far, nor even for the *Chinese* vessels, if they be large.

It may now perhaps be thought that the Super-cargo and Captain are allowed freely to trade here: Not at all, the *Chinese* begin by taking away the rudder, sails, yards, and ammunition; the merchandise is sent to *Quancheu* a long time after, and is sold, or bartered, only when, and how, the *Chinese* think proper. It is then, that their villainy, and all its

its secret springs are set to work, and tho' the Supercargo and Captain know it, they cannot complain. — To whom? the Comptroller of the Province, or Viceroy? No, for those two great men live in the *Tartar* town, into which no *European* is ever admitted; so that the *Chinese* may act as they please; besides, it is only candid to say, that those ministers connive at the villainy of the trading class of people, as the Emperor himself tacitly permits the misconduct of his Ministers.

THE *English* yearly threaten the *Chinese* on this account, because, perhaps, they think themselves worse treated than any other *European* nation; but the *Chinese* are accustomed to their threats, and laugh at them—the *English* always end the dispute by paying large sums of money to those very persons who have occasioned the quarrel.

IF Counsellor *Ouilt* could have spoken in the *House of Commons*, and exposed to the view of the nation, what he saw and suffered in *China*, from the atrocious injustice of these barbarians, it might be hoped, that the public, exasperated on such just grounds, would remedy the evil.

IF the *English*, in general, knew what their countrymen suffer in *China*, they would either dis-

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continue the trade, or they would oblige the *Chinese* to be less unjust; and if the formidable and brave sailors of *Great Britain* knew that their comrades received the *chabook* there, they would rise and demand vengeance. It is a well known fact, that an *English* Captain was condemned by the *Chinese* Ministers to pay a certain sum of money, and to receive the *chabook* besides; he gave the money, and paid one of his sailors to receive the punishment in his place, which was inflicted for no other reason but because a *Chinese* boat accidentally took fire, and the Captain did not assist, or had not time, to quench it. Entire pages might be filled with instances of similar ill-treatment. Oh *Britons*! Why do you suffer these acts of injustice from such a vile such a despicable race of men as the *Chinese*? Are, you not awake to those outrageous insults? Do you not feel for the honor of your Captains, thus wounded by the basest of men? In fine, can this be borne by a warlike people? Either you must renounce the title of being the *first* of *nations*, or you must strike a masterly stroke, and do yourselves justice.

THAT venerable Gentleman, *John Harrison* Chief of the factory at *Quantong*, laments very often, the situation he is in, because he finds himself unable

to remedy those abuses. Messrs. *Cuming*, *Bruce*, and *Freeman*, and other respectable characters, worthy of the greatest praise, from their knowledge, punctuality, and tried integrity, in the management of the business entrusted to them, see, and suffer, with similar fortitude. I say, if the opinions of those Gentlemen were attended to, things would soon change. They alone, those virtuous *Englishmen*, would very easily make their country mistress of *Quantong*, if she would lend her assistance.

THE *Chinese*, a people more enslaved than any other on earth, must not long boast of insulting, with impunity, the honor, flag, and persons of the *English*. It has been already said, that the *English* are such, as they appear to be, and shew themselves such as they are; that is, *brave* and *intrepid*; but how are we to make this agree with what they tamely suffer in *China*. I say, that those who do not agree with me, have their own interest at heart, and not the honor or interest of their country.

A NATION like the *English*, commercial by nature, whose power, greatness, and prosperity, depend solely on the operations of her commerce, must not only assist and encourage her trading subjects; but should with every possible exertion, remove all bars to the execution of their projects.

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THERE remains not a doubt, that the *English* are fully instructed on this head, as well as on all other thing. Nevertheless, I will take the liberty of setting forth in this work addressed to the nation at large, what I think proper in this respect.

I, THEREFORE, say, there exists a useful and profitable trade; and one that is neither lucrative, nor advantageous. This assertion demands an explanation. I make a distinction between the profits of a private merchant, and those of the state, which are of course, those of the nation; if the private merchant imports foreign commodities, which may hinder, or prejudice, the consumption of those that his own country produces, it is evident, that the merchant gains; but that the state loses not only the price that the merchant pays in foreign markets and the sums that he sends out of the country; but the non-circulation of this specie, which might have paid the wages of his own countrymen for the cultivation of their native produce. This specie by circulation, might have added to the wealth of the subjects, and to their happiness, which is always the happiness and wealth of the state. It is thus that the merchant gains, and the state loses; but in another case, the state gains, and the merchant loses, if the latter sends the produce of his own country to a foreign market, which does not sell

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well, he loses of course; but the state gains the price of the raw material, the price of the manual labor, and the sum paid for freight and duties, all which tend to the benefit of the nation at large.

THE application of principle, on the utility and inutility of the operations of trade, teaches, that the exportation of the overplus, is the clearest and surest profit that a nation can enjoy, and consists in working and manufacturing the produce of the country, and even in importing and working the raw material, if the country does not furnish it.

THERE is another way to trade, which, in general, is advantageous; but not always: That is, bartering native commodities for foreign ones. By conducting trade upon this plan, the country that carries, receives the benefit, as does also all its subjects.

IN defining the operations of trade to be, "*The interior circulation of the produce of the country, and the exportation and importation of foreign productions whether for home consumption or for re-exportations,*" it may be clearly understood, that commerce must be considered under two forms, one domestic, the other foreign. The principles of the one and the other differ widely, and would be attended

ended with certain loss to him that would confound them. I will only treat of *foreign* commerce in this place, the operations of which, consequently tend to furnish other nations with what they really want, or what they think they want, and returns to the seller what he thinks he wants. If the marchant is clever and prudent, if his speculations, and his consequences be just, if he exports, and sells more than he imports, and that in a proper manner, then such a trader will be perfect in his kind.

IT remains now to prove, whether the *English* follow those principles in their trade with the *Chinese*; but as it has been already said, that they carry more specie to *China* than they do manufactures, or merchandize, it is clear that the trade to *China* at this period, is only profitable to certain individuals, and to those very individuals, who, careful of their own private interest, endeavor to blind the nation, by keeping secret the insults, affronts, and outrages, that *British* subjects suffer in *China*. If the effects produced by accident did not make them sometimes speak to deter others from sharing in this trade, certainly half what is now known would be for ever suppressed. The *Company*, who alone have the right of sending ships to *China*, know full well, that this privilege is contested with them, and that several

several merchants, Members of the *Company*, and others, looking upon such privileges as unjust, have found means to send ships to *China*, loaded with articles more in demand, than those sent on the *Company's* account, which trade with double advantage, although at the risk, and under the compulsory condition of dividing a part of the gain with those who lend them their colors and names. This proves that charters are by no means profitable to the state, or to many individuals. It is only in some cases, that the state may derive, upon an emergency, any advantage from *Companies*; and it is to these considerations, that *Companies* owe their charters, and exclusive privileges, in trade.

It is to be wished then, that commerce in general, particularly that of *China*, and of all the *Indies*, was open and free to every subject of the nation; or that the *Company* should be enlarged to a certain extent, to allow those, that chuse to become members of it, or else to allow them to trade for themselves to those places. Then the nation at large, would have no cause to complain of monopolies.

For after all, it is well known that in the *East Indies*, the profits of the trade are not the sources of its riches; without the subsidies, and the regular revenues, it could not support even the expenditure it is compelled to make.

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Another thing to be considered is, that the *Company* sees plainly, that *alone* it is not capable of carrying on this trade; for they permit individuals to prosecute it also, and wink at those unlicensed persons who carry it on with any degree of caution. I have read some *English* authors, who declaim violently against exclusive Companies; and the terms which they make use of to express the opinion of the nation, shew sufficiently the general dislike to them. These same authors find it unsuitable to a Company of Traders, to take upon themselves a military character, and at the same time fear that they will instruct the nations of *India* in the art of war; they think also that it may have dangerous consequences that they should possess forts, and have troops in their pay, and approve of their having neither in *China*.

To this it may be answered, that no inconvenience arises from such a Company, possessing forts and troops—the example of the *Tyrians* and *Carthaginians*, notwithstanding it's antiquity, proves, that such measures lead to power and grandeur—and tho' it is a Trading Company, those of whom it is composed, are not all merchants—there are among them soldiers, financiers, lawyers, and noblemen. Those who are only traders, because they possess a share in the stock of the Company, and at the time of making the dividends, receive their profits; these persons
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are certainly qualified to deliver their sentiments and advice upon forts and troops, and are able to command them with success, as experience teaches. What is to be dreaded then is only the possibility of a power rising up, independant of the mother country; but this fear will be always groundless, if the conduct of the Company is regulated by justice, and the most scrupulous regard to equity—and if the *English* possessed neither forts nor troops in *India*, *Great Britain* would not be so rich as she is; and if they were in *China*, what they are in the rest of *India*, they would not endure there, what they do now.

It is not enough then in a country, where the sentiments of honour and of sociability are unknown, to possess a few armed vessels for the preservation and protection of trade, which could at most work a momentary fear, the destruction of some maritime places, and some temporary gain; and since a concurrence of fortunate circumstances has rendered the *English* powerful in this part of the world, it is right to keep this good fortune, and to make all their countrymen partakers of it, as far as may be while they extend it in the same manner among the natives, it is then forts which the *English* want in *China*, and if the nature of the country will not permit

permit them to do there what the *Dutch* have don'e at *Ceylon*, they may however continue to derive from *China*, advantages, greater perhaps, than those derived by the *Dutch* from the latter place. How have they acted to establish themselves exclusively in that island? They have watched the circumstances and profited by them; after having about the middle of the last century taken many factories from the *Portuguese*, and driven them entirely out, after having suffered by compulsion only, and for a short time, that the other *European* nations should trade there, they made war upon the King of the island; the *English*, under these circumstances, were very desirous of profiting by the opportunity of the war, to obtain some establishment there; they made their appearance with some ships of war, and found means, even to treat with the King; but some circumstances, not generally known, prevented any thing being concluded, so that the great and powerful King of *Candy*, and the whole island of *Ceylon*, was compelled to make a shameful peace with the *Dutch*, yielding to them all the *Coasts*, and then shutting himself up like a prisoner in his capital, the diligent and watchful keepers of which are the *Dutch* themselves, who, by this means, govern, and dispose of the *Coast*, the interior parts, and the whole produce of the kingdom. They will have nothing to do

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with the King's person, because his existence is in a manner null.—the *Dutch* do not meddle with him, and leave him to vegetate in his own way; perhaps, he will one day awake!

If *China*, from its situation, is not susceptible of similar treatment, it is nevertheless certain, that the *English* may do almost as much upon the river and at the town of *Quancheu* and make themselves sole masters of the commerce of that city; and there is every likelihood they would effect it, in less time, and at less expence, than it cost the *Dutch* at *Ceylon*. The subtlety of the *Dutch* pilots who conduct foreign vessels into any port of the island, consists in making them take large traverses, and making them believe that there are many dangers; and though this artifice is well known and laughed at, yet they cannot give it up, hoping to impose on, and puzzle strangers; but their harbours are no less known, than their artifice.

THE *Chinese* pilots use nearly the same artifice on their coasts, and particularly in the river of *Quantong*; and notwithstanding the cheat is discovered, the river is not so well known by *Europeans*; who are better acquainted with the sea-coasts, for this reason, that not being as strictly watched there, as in the river, they have more leisure to examine,
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and become acquainted with them; it is chance alone which can afford an inquisitive, and attentive person, the opportunity of sounding it well; I have had that opportunity, and will publish in its season, the result of my observations.

SINCE the *Tartars* have conquered *China*, this empire has begun to lose its grandeur, and strength it's organization became unhinged; but this mischief was so insensible, that it was not very difficult for the conquerors to hide it under the luxury, the parade, and splendor of a rich and powerful monarch, and not only from the eyes of the unpenetrating *Chinese*, but also, from those of strangers. Persons who are acquainted with the *Chinese* history and, who have also conversed with others, who were alive under the reign of the *Tartar* conqueror, assert, that even in the year of our æra 1642, a considerable number of rich *Chinese* retired from *Pekin* to *Leauton*, where they formed a sort of federative association, to find means of delivering their country from a foreign yoke; the *Chinese* in general being weak, and irresolute, the association did nothing more than sigh and lament, without attempting any thing; the only effect of their sighs and lamentations was, that their ineffectual union extended itself to other provinces; the Court was informed of these discontents, and endeavoured to quiet them rather

by mildness, than severity, and the *Tartars*, already much familiarised to the *Chinese*, mixed and united themselves further, by adopting many of their customs, even in matters of religion, which measures had a good effect; it was only the King of *Tonquin*, and men who inhabited hilly countries who gained any thing by the troubles; the former in wresting from *China* some of it's provinces, the latter in freeing themselves from the service and the tribute which they owed to the Court of *Pekin*—in 1694, the *Tartar* conquerors were already much changed, they were become soft, delicate, effeminate, timid, and as cowardly almost as the *Chinese* themselves; the old discontents of those who had retired to the provinces as beforementioned, were only lulled in them, and their children; they had ever made some progress, and were the occasion of continual insurrections in one or other province of the empire.

THE Emperors, who no longer liked the *Chinese*, and for whole love, or attachment they were little solicitous, encroached upon them, and wished to make them feel the weight of their absolute and tyrannical power by the means of their *Tartar* soldiers—which alienated the *Chinese* still more from their rulers. There does not appear a single year on the regular records of the Court of *Pekin* since 1706 without

without some revolt, great or small: And if all of them did not come to the knowledge of the public, it is to be attributed, to the great distance of the provinces where they happened, to the celerity with which they were repressed, or to the address of the Court, in concealing them—it is even easy for those who have had the opportunities of perusing these records, to see distinctly, that it was precisely at these periods that the Ministry of *Pekin* laid upon strangers the most severe laws, to prevent them from penetrating into the interior parts of the country, and adopted, in consequence, that cruel, unjust, threatening, and contemptuous deportment, for the purpose of imposing upon *Europeans*, and making them believe one thing for another—thinking to inspire them with a very favorable idea of their power.

BUT it was only the *European* merchants of former times who were willing to be thus imposed upon; and *their* private interest furnished pretexts for concealing from their countrymen the real truth, which they saw distinctly enough; and satisfied with the profit which they drew out of the country, (for the purpose of extolling the strength, the power, and justice, of the *Chinese*) they put up with shameful insults, which they would not have endured in *Europe*. I appeal for the truth of this,

to Mr. *George Smith*, one of the *English* Supercargo—let him relate what he suffered in the prisons of *Quancheu*, and the reason for those sufferings; if he says that he was well treated, if he commends the humanity of his goalers, if he speaks advantageously of that crowd which surrounded him—if he says that the *English* gunner, whom he gave up himself into the hands of justice, deserved the excessive punishment which he underwent in the beginning of 1785, it might be proved that his assertions were only founded upon partial views.

IN spite of the *Chinese* address and cunning, in spite of the prudence of the merchants and those under them, the weakness of the *Chinese* power is easily seen through; it has not been able to escape the observation of those whose only view was truth and the general good—this weakness is owing to the intestine troubles of many provinces of the empire, the refusal of many of them to pay any taxes, to many open rebellions; to the grievous and innumerable wrongs committed in the country, the violent oppressions practiced by the *Tartars*, the more than effeminate depravity of the sovereign and his ministers, the almost general want of subordination, robberies committed with impunity, public assassinations, the shameless venality of all officers, the impossibility of obtaining justice, and the depredations of *subalterns*—To form a judgement of the present

present state of *China*, one must not adhere to the stories told often falsely, and always with alterations—nor must implicit faith be given to the journals of those, who navigate on its coasts, or traffick thither—Those who have given accounts, had private reasons for giving them such as they are, and those who navigate or trade there, have not, nor can they have, either time or opportunity to inform themselves of the exact state of the interior of the empire, and so much the more, for that the *Chinese* and *Tartars* (as has been before observed,) make use of every means in their power to conceal from strangers the true state of their country, and to give them a high and false idea of it.

EVERY one knows that a certain number of Gentlemen, of good education, remain a sufficient time at *Quancheu*, upon the river, or at *Macao*, to inform themselves of it—it is also well known, that some of them have been as far as *Pekin*, where they might have learnt something more than at *Macao* or *Quancheu*—but at the same time, it is to be observed, that these persons, accompanied as they were, by the officers of the emperor, carried up in a kind of cage by land and water, guarded strictly at night, both on the journey, and in the capital, it was still more difficult than elsewhere to obtain any, except general information; and that, altered
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by those, who gave it to them, and who, under the pretence of serving them, and doing them honor on the part of the emperor, were there to watch them; to prevent them from informing themselves, and to hinder any other person from entering their dwelling—so that, notwithstanding their talents and character, it was impossible for them to acquire the knowledge which they desired.

THERE are at *Pekin* a few *Christians*, who being a little acquainted with the affairs of their country, might appear capable of rendering some service on this subject; but when one sees that these *Christians* are such narrow, poor, and ignorant beings, one is not ready to trust them, but with the greatest precaution; for tho' they call themselves *Christians*, they are true *Chinese*; that is to say, lying, designing, and false; it is even these whom the ministers makes use of as spies—it is, indeed, only some stratagem, which can enable a stranger to introduce himself with satisfaction into the interior part of the empire; and as a certain settled number of *Missionaries* have the privilege of going as far as *Pekin* for the service of the emperor, by their means one may get there also. But the difficulty of the stratagem begins from the capital—In 1784, I accompanied one of the *Fathers*, and we travelled seventeen short days's journey to the westward of *Pekin*—and was

on that occasion, that I was able to obtain information, which is out of the reach of others—it is not allowed the *Missionaries* to exercise their zeal beyond the capital; they must, therefore, disguise themselves in a horrible manner, to find the means of exercising it elsewhere. The crime is capital. One of the *Fathers* *Joseph De Bientina*, a *Tuscan* and who is either on the Coast, or in the service of *Nizam Ali Khan*, was one of those who dared to introduce themselves: He had three *Chinese Christians* with him, whom he called his *Catechists*: Him I followed—his indiscreet and foolish zeal discovered him, in the city of *Fo-tchofe*, which occasioned us all to be bound, and brought back to *Pekin*—where the *Father* remained, a considerable time, in prison with his companions, who had been seized elsewhere; for myself, as a physician who had before performed a successful cure on the only son of *Tsfall-tsi*, Grand Treasurer of the Emperor, I was set at liberty, and even received some presents after being detained nineteen days in the house of *Mats-tchi*, A native of *Nankin*, and who was the the Emperor's Chief Physician, from whence I was sent to *Macao* accompanied by a rascally *Mandarin* of the third order, who took what he pleased of my effects.

It is, however, to *Tsfaut-si* the Grand Treasurer,
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surer, in whom I placed some confidence, that Mr. *George Smith* is indebted for his life—it is at least well known, that without his protection the *Mandarins* of *Quancheu* would not have been contented to deliver him, at so easy a rate out of prison, or to accept, in his stead, the unfortunate gunner, of which affair mention is made here merely for the purpose of establishing the fact.

With regard to the face of the country which I traversed beyond *Pekin*, there were in the whole but seventeen small forts forty-two cities of the second and third orders, and the towns and villages not so many in number as I had expected—the lands are indeed well cultivated, and it is very true, that there are neither hedges nor ditches, in order that no land may be lost. The fields are covered with all sorts of grain, little cotton, and of a bad species, and a quantity of fruit trees. About *Oan-tche* grows the tree, yielding a thick juice, of which candles are made.

This tree bears a fruit whose kernel is of the size of a nut; it is covered with a white skin, in smell and flavour resembling suet; if the *Chinese* knew how to purify it, it would make as good candles as ours; but this skin which covers the kernel does not afford as good suet as the other parts of the tree; that

that which is extracted by means of incision, is much finer, and whiter, and its smell is not so strong; it even smells a little like the resin of the *Pine-tree*—the same observation may be made with regard to the tree which produces camphor.

It is by means of incisions that this liquor is extracted from the bark of the tree which exactly resembles a poplar; it is next boiled and poured into wooden vessels; when it is cold, its original yellowish color changes to white. This liquor so condensed they call *suif*: In this place also the tree which yields the *camphor* abounds; its leaves branches, and even trunk, differ little from the former. I should be led to believe that the *Suif* tree is the wild species of the *camphor*. What convinces me still more is, that the liquor extracted from the former has the same flavour and taste as the *camphire* which however, it loses by fire. On this side of *Pekin* there are many mountains exposed to the *North-winds*, which blow there with violence. They are cultivated, as all other mountains are; I compare them to the mountains of the Republic of *Geneva*, if there are any intervals susceptible of cultivation, they are certainly cultivated; at the foot of the mountains there are torrents rivulets and sands and they all bear the same marks of containing mines; if they are actually richer than the mines of

America, it is because the *Chinese* have not explored them. Why should they explore them, when *Europeans* carry there every year so much gold silver iron and tin already prepared. The climate of this country is very unhealthy, I know not whether it proceeds from the narrow passes of the mountains, or, from the stagnant waters which abound in consequence of the quantity of rice which is cultivated. The inhabitants of these places are deformed by the *Tchekiantche* which are the *Guêtres*, I have not seen them any where else in *China*. They are the same as you meet with in the vallies, but not so large, longer however, hanging down even to the middle of their belly. In all the villages there are three or six *Tartar* soldiers, who remain there to exact tribute in money or *Productions*; these exactions are still more cruel than those which existed in *France*. The cultivators are squeezed and plundered and appear miserable. The canals and high roads are worthy of admiration, both for their number and their utility; but while they exhibit the grandeur, power, and the good government of former *Emperors*, they display, the charges which have succeeded. The canals, in many places, are no longer navigable; the high roads are going to ruin; the mile stones are displaced; the bridges even are not repaired; and if we cannot say that the *Chinese Tartars* are destroyers, we may at least affirm that

that they are not repairers. Every thing marks, if I am not deceived, the fall of the empire; China then, being in a situation as feeble, as her conduct is overbearing, is doubly criminal that in such a situation she insults *European* nations and particularly the *English* whose commerce she infests insolently and unjustly. She would be worthy of punishment, and merit no mercy, if after having once more been required, formally to become humane, friendly, and just, she persisted in her present conduct. It requires an embassy to the court of *Peking*, to expose to her forcibly, the duty, and necessity, of observing her promises to the *English* flag, if her answer is haughty, and she changes not her conduct, an actual performance of what was before only; threatened is the best, shortest, and most efficacious means of success—Yes a war with *China*, and why? what just cause for a war? that of obliging her to repair the wrongs and injuries she has offered to individuals and the flag of *England*, that of obliging her to carry on and to allow to be carried on, a commerce according to the rules of honesty and those laid down by her emperors, themselves: besides it requires not a formal war, sixteen of those battalions which vanquished the tyrant of *Mysores* with two regiments of *Europeans*, transported to the mouth of the river of *Canton*, on vessels of the Company well armed, assisted by four frigates, and

and some sloops, will render the *English* in a few days masters of *Quancheu*, of the river and of all its commerce. All the powers of *China* will not repel them, and the *Portuguese* of *Macao* will be happy to assist them in their new possessions, either as, soldiers, pilots, guides or interpreters. It must be remarked that the waters of the river of *Canton* are salt even to the city of *Quancheu*; it is difficult to procure fresh water in abundance, in this case the *Portuguese* of *Macao* might be of great service. To enter the river it is necessary to wait for high water; from its mouth to the junction of the *Ta*, there is constantly enough of water, at this junction there is a small island defended by two forts, but they are despicable. From this island to the *Tower of Lyon*, there is sufficient water for large ships, notwithstanding the plummet gives no more, than it does previous to the arriving at the small island. This *Tower of Lyon* is only 23 *English* miles from the island, it is provided with a battery, which can afford no cause for apprehension, besides at this place a vessel can pass, and even be moored beyond its reach. You must however be attentive on leaving this tower to avoid a barrier of sand, which at low water gives only 18 feet. In one day this tower and small island, might be in your possession; at high water you must proceed direct to *Wampoa*, which is distant 10 *English* miles from the city of *Quancheu*
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and there a ship may moor in safety. It is from *Wampoa*, that a party of *English* soldiers would march by land to *Quancheu*, while sloops and other armed vessels would proceed by water ; if the two forces went direct, in two days, the city and fort would be in their own possession, let not stratagem or surprize, but open valour be called to assistance. If the *Chinese* perceived, that they were overcome by surprize they would conceive a mean idea of the *English* strength, and this circumstance might produce a delay of a few days ; they still speak in *China* of an *European* nation who availed themselves of landing guns in casks and constructing a fort. What was the consequence ? They set on fire the vessels of this nation, and forbid them their commerce ; to re-establish which, it required presents and humiliation. The *Chinese* well know their weakness which induced them to make laws and regulations forbidding all intercourse with strangers, they know well that a handful of *Europeans* could burn their cities and vessels and reduce them to extreme poverty. This is an artifice to prevent a knowledge of their customs. They insult the *European* nations, calling them barbarians, in the passports which they grant for their admission into the river. *Englishmen !* go direct to *Quancheu*, detach a small party of forces first make yourselves feared from your power and your severity and afterwards beloved by your clemency and justice.

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The *Chinese* must certainly be overcome by the first nation that attacks them, their chief city could not stand a siege of three days. All their forts are round and low, the walls are not more than sixteen feet high and one in thickness, with a few embrasures of different dimensions. Their guns can only be pointed in one direction, the persons who manage them are more afraid of them than the enemy could be. Eleven men could not load a gun in less than nine minutes. The number of troops appointed for the defence of *Quancheu*, the fortress of *Macao* and the river, amounts to 12,000, but of these scarcely one half are Tartars, badly fed, badly clothed and badly disciplined. They are all armed by chance some with muskets, and others with matchlocks.

War is said not to be proper for a commercial nation, how comes it then that the *English*, the most commercial nation in the world is so often at war? War is not absolutely contrary to the state of a commercial nation; since the commerce and power of *England* has increased in proportion to the number and necessity of its wars. Besides commercial nations are more obliged than any other, to support wars, since without wars, there never would be peace, and peace is necessary without doubt for commerce; and peace could not exist if wars did not protect it.

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I am not desirous of war with a view to conquest, but it is desirable for the preservation of peace and tranquillity which increases commerce, and when it is directed with a view to procure the happiness of an infinity of individuals.

Thus I would not wish that *England* should go to war with *Portugal*, but I am extremely anxious that she should find means of getting possession of *Macao*; what is *Macao* in the hands of *Portuguese*? Notwithstanding that they are the lawful possessors of it, it has been the cause of their being ill treated. The advantages which they derive from it are so trifling, that for certain considerations they could be induced to give it up. The right of possession is incontestably theirs. It was not by conquest but by a gift of the *Chinese* Emperor, when the *Portuguese* were masters of *India*, and had established a commerce with *China*. In 1518 they made their first voyage to *Quanchen*, it was just at this time that the province of *Canton*, its coasts and rivers were infested by pirates who did considerable injury to the *Chinese*; the whole power of this vast Empire was incapable of redressing itself, and the *Chinese* were obliged to have recourse to the *Portuguese* who extirpated the pirates, and by that means gave peace to *China*. The Emperors in return for this important service ceded to the *Portuguese* the sovereignty of the island, on which

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they afterwards erected the town and fort of *Macao*, granting them very advantageous privileges, of which the ungrateful and unjust *Chinese* deprived them afterwards. The *Portuguese* having lost at *China*, as at other places, their fortune and their reputation, were insulted by the *Chinese*, who forgetting their former benefactors, erected a fort on the same island, which commanded the town and fortress of *Macao*; all invective against such a proceeding is insufficient, it is enough to wish that the *English* may find peaceable means of obtaining possession of *Macao*. In case this happens, it is incontestible that they would possess all the rights which the *Portuguese* have over the island. The *Chinese* on this occasion would pay their court to the *English*, who in consequence of measures previously taken, would present themselves at *Quancheu* where they might begin their conferences and preliminaries. It may be objected that the *Chinese* are not so feeble as they are represented, and even some examples may be produced in support of the objection; the most remarkable is when a single *Chinese* pirate chased away about 150 years ago, the *Dutch* who were securely established in the western part of the island of *Formosa*; besides the first reason, viz. that the *Chinese* were at that time in their zenith, another might be suspected, which the *Dutch* alone can adduce, since they know it better than any one else.

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THE more one reflects on these positions, and considers the facility with which the *English* might render themselves masters of the coasts which approach *China*, the more he is convinced of the truth which I have asserted; for if any one continues to offer further objections, let us recollect the time, not very far distant, when the *English* were masters of the *Philippines*. *Manilla* alone might be sufficient for the support of a formidable fleet, and this fleet always ready to act without loss of time, might keep in subjection not only the *Chinese*, but any other power which might oppose them. The *English*, besides the productions of these islands, which are rich, would become possessed of the exclusive commerce of the productions and manufactures of *China*, and their trade might encrease with the countries around.

THE *English* have been masters of *Manilla*, of *Luconia*, and some other of the *Philippine* islands, which were ceded to *Spain* on terms highly advantageous. But on the event of a fresh invasion, who can prevent their retaking them? The *Spanish* garrison?—The native *Indians*? No—it is well known, that the united force of both would be insufficient, and ineffectual. Many of those brave officers and soldiers who captured these islands are still living, and ready to retake them; but, supposing we should

our moderation, within certain limits, which even a part of *Spain* should approve; might we not acquire by pacific measures, and by negotiation, the small island of *Masbat*, which is of no consequence to *Spain*, and which would be of the last importance to *England* on account of its many, and commodious harbours? The natural jealousy of *Spain* renders this impracticable; and yet, the separate parts of this hypothesis are not, in themselves, of sufficient consequence to alarm *European* powers. Every thing might be accomplished without disturbance, without war, and with justice; but such is the actual state of politics in *Europe*, that jealousy, envy, right of reprisal, and even religious prejudices, warp the judgments of men very much, even in the cabinet; and it may be presumed, that should *England* aim at extending the territories she has beyond the *line*, many nations would have recourse to arms, to impede her progress; but let her form a firm alliance with two certain powers, who shall share in her advantages, and she may then bid defiance to the combined force of all other nations.

If *France* could be firmly united on principles of inclination, as she ought to be on principles of interest, with *England*, these two nations alone are sufficient to give laws to all the world. Away with

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family treaties; a reigning family should have no relations: The interest of the state is different from the interest of the prince. The grand difficulty (which probably after the revolution will not be so great) is to find the means of satisfying *France*, whose politics beyond the line, strongly indicate the necessity of colonies and of settlements, which she will certainly acquire after a short period.

The means of effecting this point seem to me extremely obvious, and the advantages *England* now possesses might be secured to her; men of abilities, of power, of experience, and who are deeply versed in the state of the two nations, might, by uniting them, lay the foundation of general prosperity; and it may be presumed there is now, some ground to believe, that an union with men of different nations indeed, but of congenial souls, will take place on the firm basis of mutual and reciprocal interest. Tho' it is to be wished, that the glorious spirit of emulation and rivalry, which has so long existed, may still exist, to prevent their falling into a state of inactivity and indolence.

The countries of which we have been treating, are perfectly known to the *English*, not only relatively to their situation, their productions, and their actual commerce; but also relatively to the improvement

ment, of which they are capable ; it would be useless, therefore, and unnecessary to say more on that subject at present. It may not be improper, in order to form a right notion of these countries, to view them as they really are, in a political and civil light; and to refuse to give credit to what has been advanced by missionaries, whenever they have strayed out of their proper province, that, I mean, of religious matters. From the accounts Priests have given, books have been compiled by some who have been a short period in *Quauacheu*, and by others who have never been there at all, and who have only repeated the same things, in different words. What is advanced, therefore, in those letters, in those narratives, and in those voyages, is not conformable to the *real* state of things, nor to truth; so that we may at least safely assume, that the face of things has undergone a strange metamorphosis since that period; one example may suffice to elucidate my meaning—It is *gravely* asserted in one of the *edifying letters*, “ That the *Chinese* do not consume half a pound of opium yearly,” nevertheless, it is now extremely well known to the *English East India Company*, that the consumption of this drug in *China*, is an article of importance to them, and to those whom it concerns.

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This, I say, may suffice to convince us, that in whatever relates to this country, and to others, of which we shall speak presently, the accounts of former writers are not to be depended upon: not even when they give us a pompous and fantastical description of towns and of palaces—much less when they presume to talk dogmatically relative to the strength of the, countries adjacent to *China*.

If credit were given to what has been published of *Cochin China*, one would be tempted to believe that the *French* are those who are cherished, honored, and preferred, to all other *European* nations, and by what has been asserted, and by what we had a right to expect from their relations, and their pretended habit of intimacy with the Emperor of that country, the *French* should have derived great and solid advantages by the commerce they hoped to establish: and indeed we have been led to imagine that they were about to form an establishment so firm, as might have produced consequences, by no means unimportant.

But to speak truly, *Cochin China* is inhabited by men, who, if they are not absolutely savage and barbarous, are certainly but little civilized. Enemies to all strangers, they are repugnant to commerce
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even with their neighbours, and if they incline, and submit to it at all, it is thro' necessity, not inclination.

Strangers, that is to say *Europeans*, who wish to trade with them, will always be subject to the grossest and most shameful imposition, if they are not well armed; there is scarce the shadow of government at *Cochinchina*, no order, no laws, no union even among themselves; *the law of the strongest* is, in truth, their *only* law. Kings, to compass their wills, and to indulge and satisfy their avaricious views, are not merely beyond measure unjust, but cruel to an extreme, especially to those immediately in their employ, their Ministers and courtiers: and these, in their turn exercise the same outrageous injustice and cruelty against the people, some individuals of whom, are often at the head of millions, to resist their Kings and Nobles.

It is the general opinion, that *Cochin China* has often been subject to the empire of China; and this opinion does not seem ill-founded; for the situation, the similarity of language, letters, and many of their usages, if they do not amount to certainty, at least render this opinion extremely probable; but that the *Cochin Chinese* are *originally* descended from the *Chinese*, is by no means so evident; their dress, their manners, their religion, the very articulation

articulation and sound of their language, their stature and complexion, and their invincible aversion to decency, to the very shadow of honesty, and to refinement, are reasons sufficiently cogent and conclusive, to justify the assertion we advance, that the *Cochin Chinese* did always compose, and now form a separate, unconnected, and peculiar nation. It may not be improper to remind the readers, on this occasion, of a proposition we have before established, "That whole nations, as well as individuals, have, and ever retain, certain particular characteristics, original, and indelible." Such, and so strong are the distinguishing characteristics of this people, that to mistake, or confound them with any other nation, is morally impossible.

Tho' the *Cochin Chinese* have had greater dealings with the *French* than with any other *European* nation whatever, yet they fear and respect the *English* much more: It is not, however, the *Englishmen* of *England* they dread; it is the *Englishmen* of *Bengal*, of whom they stand in awe. The origin, and course of this fear may be attributed to the exaggerated report of three *Cochin Chinese*, who, having travelled by land from *Bengal* to *Hue*, the capital of *Cochin China*, represented the forts, the strength, the discipline, and the number of soldiers in that

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settlement, in colors sufficiently terrific, to strike them with a panic, they have not, as yet, been able to conquer. It is for this reason too, that they have erected two horses, and two elephants (animals which they worship) facing towards *Bengal*, as these animals are the tutelary deities of the country. The *Cochin Chinese* are firmly persuaded, that they will give them notice, and protect them from the invasions of the *English*. If you object to them, that these animals made of stone, have yet spoken nothing, they will answer you with much religious gravity, "It is because the *English* have, as yet, attempted nothing against them from that quarter,

The languor of trade throughout the country, and these coasts, is not to be attributed merely to the dishonesty and villainy of the *Cochin Chinese*; the soil of the country is generally not fertile, and the inhabitants are neither able, nor inclined, to cultivate, or to improve it; they have no manufactures. The inhabitants of *Tonquin* who have segregated some hundred years since, reproach them with indolence and aversion from labor; and the greatest punishment the government of *Tonquin* could inflict on the *Cochin Chinese*, was to sentence them to labour and cultivate the ground; which they never do spontaneously, but merely to obtain a little rice, their

their only subsistence. But, if thro' the exertion and address of some man of power, they could be induced to work their mines, and cultivate their lands; to institute a fishery, and separate the shell-fish from the rocks immediately on their shores; if they could be obliged by severity, rather than by indulgence, to desist from cheating and thieving; it is certain they might furnish us with gold, diamonds, superb ivory, and pearls in abundance; money would not be, at first, a sufficient inducement to excite them to such laborious industry, but those articles of which they are passionately fond, the very sight of which transports them with joy, and with an eager desire of possession, might be the means of effecting much. The wants and the desires of a nation with whom we wish to cultivate commerce, are a peculiar study: and on this knowledge often depends the success and utility of a treaty of commerce and politics; and it is ever a great cause of advantage to particular merchants.

It is expedient, therefore, to know, what those articles are which will excite the *Cochin Chinese* to labor and to industry. I do not affect to know them, but shall specify many, which might certainly prove very efficacious, and this knowledge I have gained, partly by experience, and chiefly by

the intelligence have received on this subject, from many *Cochin Chinese* of different provinces, of different conditions, and of different inclinations and tempers. However as I now purpose treating of other kingdoms, I decline entering on the subject of those and other articles, till I speak of *Cochin China*. The same method shall be observed in respect to *China*, and other places, concerning which many thing remains yet to be said; it was adopted to prevent the tediousness attending a long discourse on the same subject, and on the same country; and, likewise, because the peculiar connection of one country with another, seems to indicate and point out the utility of such method, and renders it at once eligible and proper; to all which considerations, it might be added, that the pleasure of the reader is enhanced by those easy transitions from country to country — travelling as it were with delight, and without fatigue.

In consequence of this method, I shall for the present leave *Cochin China*, and with the readers permission transport him to *Pegu*. So advantageously is this country situated for commerce with all *European* powers, established in *India*, that it is really surprising a more general and free communication does not exist between them; *Bengal*, situate, as
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may say, on the very frontiers of *Pegu*, drives no very important trade with that country; and I am almost induced to assume, that neither the *English*, nor any other *European* nation have a perfect knowledge of this country. The accounts merchants and captains of vessels have given us of it, are extremely imperfect, and unsatisfactory; and the narratives of missionaries are erroneous, and unfounded, in many respects.

Merchants and Captains remain in harbour generally at *Rangoon*: where attentive to their own concerns, they have neither leisure, nor opportunity, nor even permission, to occupy themselves on other affairs. The Council at *Rangoon* will not permit strangers to acquire any considerable local knowledge, and indeed the very same motive operates with the *Chinese* on the same occasion. Whatever praise missionaries may deserve on the score of that laudable zeal which has induced them to visit this country, certain it is, that in their narratives you will find many assertions which neither bear the stamp of justice, nor of truth; devoted to the spiritual service of souls, they are concentrated within the narrow sphere of a few *Christians*, who, wretched to an extreme, keep them fully employed on a concern very different and sufficiently deplorable, that of providing them with food,

food: For othewise, and without this, farewell *Christianity*. Their souls buried in the contemplation of God, and in profound reflection on charity to their neighbours, cannot descend to investigate temporal affairs: We may, therefore, reasonably doubt of what they condescend to advance on worldly subjects.

WHAT DOCTOR *William Hunter* has published relative to *Pegu*, has thrown great light on that kingdom and its inhabitants, no doubt; and his observations have laid a foundation for knowledge on many interesting subjects. We may even venture to say, that the laudable and considerate curiosity he has evinced in the search and investigation of truth, has by no means proved abortive. But had he added some other circumstances to many articles on which he has treated, his writing had been more instructive, and much more interesting and agreeable. For instance when we are told that the *Talapoyas* profess *celibacy*, we are hereby given to understand, that no public or lawful commerce with the sex is permitted, or tolerated: — now it is certain, evident, and well known to all who have visited this country, that they do actually cohabit with the *Talapoin Nuns*, by whom they have children, who generally pursue the occupation of their fathers; and tho' they do not constitute a distinct or separate sect, as many others,

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do, it is extremely unusual, to see a novice among them, who is not immediately descended from them.

To the S. W. and at the distance of about fifteen leagues from *Rangoon*, stands a convent of *Talapoys*, vulgarly called *Tartas*; here the superior of some other monasteries commonly resides; and it is from hence we find, as may be reasonably surmised the origin and the cause of the similarity existing between the *Talapoys* and the Priests of the *Romish* church; here you may see several books in *Latin* and *Portuguese*, written in 1566, which treat of the liturgy, of hierarchy, of canonicals; of morality, and of christian dogmas; some, composed in this barbarous age, on medicine, chemistry, astronomy, and voyages; in many of these books, you meet with remarks written without doubt by *Europeans*, to whom these books formerly belonged. What then are we to conclude from all this? The most probable conjecture is, that this convent, many parts of which seem to have been built by *Europeans*, formerly belonged to the *Missionaries* of *Rome*, who being driven out at the time of the persecution, it was seized upon by the *Talapoys*, who have made of it a Convent for their own orders of *Monks*.

Nevertheless there is another hypothesis better founded

founded than the first, and more conformable; perhaps, to the truth; that these *Talapoy*s, inhabitants of this *Convent*, are, according to their own acknowledgement, and certain writings which they shew in their own tongue, the descendants of the same missionaries. They say that a great *Talapoy* (perhaps an *European* Bishop) was formerly superior of their *Convent*, who, having several children, changed the customs which he had brought from *Europe*, took others, instituted new laws, which he obliged his children (who were all *Talapoy*s) and subject to his will, to adopt, and to which, they in their turn also, made additions.

PERHAPS this is a fable; nevertheless, when it is considered, that the tradition is universal in the country, that these *Talapoy*s, flatter themselves with being descended from a great *European Talapoy*, that they are themselves looked upon as infidels, by the greater part of the other *Talapoy*s, all this added to the state of their *Convent*, which evidently appears to have belonged to *Europeans*; to the books which they preserve, and many other circumstances, it appears certain, that their origin and the reason for their similitude to the *Roman Talapoy*, is increased from the same cause.

It is very true, that these monks have a great deal of influence over the Council of *Rangoon*, and upon the whole Government of *Pegu*. It is there, as in other places, the greatest deference is paid to ecclesiastics; they have found out the way to insinuate themselves into the confidence of the nobles, and to obtain the respect of the people; to make themselves feared by men in office, and to impress the public with a notion of the sanctity of their state; excepting, nevertheless, the other monks they have had the address to share the power with the heads of Government, which is productive of the greatest advantages to the one, and the other; this, however, would not have lasted so long, if they had not supported each other reciprocally.

THE conclusion to be drawn from what has been said, is, that an able man with a little assistance might obtain a great deal from the government of *Pegu*, through the means of these *Talapoy*s. The *Meoon*, who is the head of the Council of *Rangoon*; the *Reoon*, who is his second, are the principal agents of the kingdom; they are respected and obeyed more or less in proportion as they act more or less in concert with the *Talapoy*s; therefore, gain these monks, and the Governors are gained, who have it in their power to prove to the *Europeans*, that

the commerce and riches of their country are much greater than they are at present imagined to be.

It is not manufactured wood alone, which might be brought from *Pegu*; there are other articles, if not more necessary, certainly more valuable; the importation of which would not cost much. It will be mentioned in another place what ought to be carried thither, and what might be imported: Suffice it at present to say, that if the government of that country are always upon their guard, concerning strangers, it appears, that their caution is founded on reasons furnished from experience and example. Yet it may be well believed, that it is impressed with the most favorable ideas of the *English*; since, having them for such near neighbours, and certainly being well acquainted with their power and their success; instead of shewing them fear and distrust, they evince towards them, on the contrary, a great deal of good-will, attachment, and confidence. It were much to be wished, that the *English* were in *Pegu* what they are in *China*; it is certain that the actual government of *Pegu* favors the *English* much; but whether *that* proceeds from fear, or regard, it is right to profit by the circumstance, that the communication already subsisting between the two nations may become more lucrative and extensive, and
even

even to strengthen those advantages with some troops. The *English* ought still to recollect their fortified settlements of *Bacim* and *Negraille*, and, at the same time, they ought not to forget, that their commerce was formerly of much more consequence than it is at present.

If they have lost those fortified posts, *that* should not induce them to persuade themselves, that it is not necessary for a trading company to have forts; for if these forts had been in order, they would not have been lost; moreover, the causes for these losses which existed at that time, do not exist at present.

ALOMPRO, the king of this country, who caused all the inhabitants to revolt against their prince, and who carried desolation over all the kingdom, if he had four times the number of soldiers he had, would never have been able to have turned out the *English*, if he had not had the assistance of a number of *French* prisoners of state, who were obliged to instruct the *Peguins*, to put themselves at their head, and to march against the *English*; and the event was such, that they succeeded in their enterprise. But, at that time the *English* forces in *Pegu* were not well disciplined; those of the present day are in a much better state, and capable of repairing, with interest, the losses of the last forty years.

What ought to have infinitely more weight in exciting the *English* to endeavor to establish themselves in *Pegu* upon a better footing than they were originally, is, the consideration of those circumstances which favor the attempt. I only rely here upon the regard, or fear, which the Government of *Pegu* shews, now, more than ever, for the *English*; and the favorable dispositions of the Council of *Rangoon*, aided, if necessary, by the good offices of some *Talapoy*s, whose assistance must, without doubt, produce the most advantageous consequences. It is certainly very praiseworthy to be delicate in these affairs; but it is still more so, not to carry delicacy too far: Thus the present circumstances being favorable to the *English* nation, why not profit by them? What fraud would there be in it? Besides, the end that is proposed by actions, decides the moral good or evil of them; and again, it is not only just that the *English* should endeavor to re-establish themselves in their original situation, and even to better it, but still more, they ought to make the natives answerable for the evils they have unjustly suffered; and in the place of those evils, to receive the benefits. For the rest, a nation like the *English*, who are the strongest power in the

East

East Indies, ought to shelter from violence, (the bad effects attending the perfidiouſness of the *Peguins*), the merchants, and the *English* trading vessels.

If the *Peguins* find too much justice and mildness in the *Europeans* who trade in their country, the stranger will certainly be always more abused, and ill-treated, than if he spoke in a louder tone. This makes us imagine that the more a person deals with them, by present, and submission, the less reasonable they become,

THE more we reflect how much all the *European* nations suffer from the black princes and their subjects, very often in the purse, some times in body, and always in their feelings, the more reason there is to be astonished at their policy—each of these nations could punish these barbarians, and crush their combination, yet nothing is done.

AMONGST themselves, these civilized nations, as neighbours, dependant on each other, for their mutual happiness, and for the felicity of the individuals belonging to their respective states, having each troops which might create fear, these, I say, will not suffer from each other without going to war,
or

or demanding reparation ; yet submit to the greatest insults from the blacks, to whom afterwards, they make submissions, and lavish presents to re-instate themselves in their good graces.

RECALLING to my memory what shocking things of this nature I have seen and heard, brings to my mind a letter which the King of *Pegu* wrote some years back to the Government of *Pondicherry*; the original of this letter was formerly kept in the archives of the city of *Ava*, but these years last past, it has been removed to *Rangoon*, and those who wish to see, or even to copy it, may satisfy themselves at very little expence; two small ingots of silver will settle the business: I cannot avoid giving the publick a copy, because it is not altogether the same as a *French* author has published. In the year 1769, the Government of *Pondicherry* sent a *Charge D'affair* to the King of *Pegu*, with a letter, and considerable presents; the design of this mission was to retrieve the *French* commerce in that kingdom, which had fallen into decay. The King of *Pegu* answered that letter, and I leave it to be judged, if it is possible to read it without being fired with indignation; nevertheless, they were flattered by and gloried in his expressions; and boasted of the honor the King had shewn their delegate. They said, that this prince

prince received him with a great deal of distinction and gave the most shining marks, of his regard for the *French* nation, and then sent him back charged— with what? With presents? An handsome and polite answer? Nothing of this; he sent him back charged with a letter addressed to the Government of *Pondicherry*, of which this is a copy, faithfully extracted from the original above mentioned. It is dated from *Ava*, the *Twelfth* of the *Moon*, of the month *Keiouk*, 11,32.

I, THE GREAT, the only, the sole Emperor of *Ava*, King of all Kings, and on whom every power depends; I tell you, that the letter your Embassador, *Fero*, has humbly presented to me, has had the great honor of being in my presence; and likewise the presents, which it pleases me to accept; to wit, a piece of red velvet, some pieces of gold and silver stuff, gold and silver laces; a great quantity of cannon balls, and bullets for guns; a great number of grenades, ready for use; very fine gun powder; a thousand knives, as many fuzees, (with their flints,) some of which are mounted in gold, and silver. *Milar*, my slave, has interpreted your letter to me, and I have heard, with indulgence, the expressions it contains. I heard them in my magnificent palace of gold, where it pleased me to receive your
Embassador,

Embassador, who asked me, in your name, to grant you the island of *Malka*, to establish yourselves in; he asked me also to restore fifty *Frenchmen*, who are my slaves. I will not grant either of your requests; but I give *Milar* permission to tell me what is necessary for their maintenance. I give you leave to trade in my kingdom, and I exempt you from all duties. In consideration of this, it pleases me to grant you *Mangkthoo*, near *Rangoon*, on the banks of the *Neddi*, of the space of 500 *Thas* in length, and 200 in breadth; (a *Thas*, is seven geometrical paces) the Governor of *Rangoon* will cause it to be measured. All *French* vessels that come into the harbor, shall be obliged to give, faithfully, the register of their merchandizes, and of every thing else they may have on board, to the Governor of *Rangoon*, to the end that I may see what things I shall take in the way of presents, to indemnify me for my duties; forbidding you, from henceforth, to sell any ammunition for war, in my dominions, under pain of any penalty I may be pleased to impose. The Governor of *Rangoon* will receive my orders upon this head, (and will immediately visit all the *French* vessels which arrive,) and cause them to be put up; as soon as the merchandize is in the magazines, and as soon as the vessels are at anchor in the harbour, I order that their rudders shall be brought on shore, together with their guns, and

and other arms; I return your Embassador with my answer.

Why has Mr. Sonnerat, deceived in the translation of this letter? Was it for fear of startling France by letting her know truly, how the French are treated? On the contrary, would it not have been better to have shewn the indignity of such language; and if that nation knew they were treated by this *King of Kings* as his slaves, and that as soon as a *Frenchman* set his foot on ground, he was considered as the King's slave, they would no longer suffer these insults and humiliations.

As much as one wishes that the Government of *Calcutta* should render itself of more and more consequence in *Pegu*, it is incontestable that it might do so; and the first consequences of this consideration will produce the beneficial causes of other effects; it is true, at some distance, but not the less certain and advantageous; for, whether the form of the *English* Government in *India*, remains as it is, or is changed, *Pegu*, by its situation, the character of its inhabitants, and the foreign alliances which it might form, is an object which merits and requires, on the part of the *English*, the most serious consideration.

THE *Peguins*, are, for the most part, as confined in their knowledge as all the other *Indians*; but it is evident, that they surpass them all, in malice and avarice; and their subtlety in deceiving and finding a multiplicity of means to over-reach, is inconceivable. Those even who compose the Councils of Government, who are heads of the tribunals of justice, the King's ministers, the King *himself*, and all those who represent him, act for him, and in his name, do not conduct themselves otherwise than the individuals of the lowest class of the people.

With such people, mildness, confidence, and every virtue, will produce no good effect; and a person is always the dupe. It is plain then, from what has been said, that they must be dealt with in another manner; by treating them with violence, strengthened by justice, the *English* may re-establish themselves in *Pegu* more advantageously than before they evacuated *Bacim* and *Negraille*. They will not only experience a sensible difference in their favor, respecting commerce, and the manner of conducting it; but they will be, by this means, before hand, in forming alliances that *Pegu* is already solicited to contract, with other nations, which might, in the end, occasion trouble to the Government of *Calcutta*.

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A MAN is often enabled, by laying hold of a critical moment, successfully to effect the greatest actions, and still oftener, from the contrary reason, unable to accomplish those of less moment; and consequently one has sufficient leisure upon that occasion, and in the astonishment at seeing the unlooked for good fortune of the competitors, to contemplate one's own misfortunes; for, without a doubt, in many cases, the prosperity of one person, is a cause of serious unhappiness to others.

THIS does not apply to *Pegu* alone, but it might, and ought, to extend to each, and every place, where any thing can be done, and there is a right to do it.

CHINA, for the present, is, perhaps, the chief place, to which what has been said applies. Lord *Clive* first conceived the idea, and the hope, of conquering it; his genius was certainly sufficiently capacious, and happy, to conceive and execute it. He found great opposition to his plan, and his project fell into oblivion; however, it is yet sometimes mentioned, as a means of paying the *National Debt*; which (*some trifle excepted*) daily encreases—Why conquer *China*? The complaints which the *English* can urge against the *Chinese* Government, are not

of such a nature as to authorize them to conquer that country? Their grievances, being of a ferocious nature furnish the *English*, if not with the right of demanding from the court of *Pekin*, satisfaction for the insults offered to the flag of *Great Britain*, and reparation for the personal and pecuniary injuries suffered by her own subjects; yet, certainly, to obtain an assurance and guarantee for a Treaty of Commerce to be established for the future. This amicable conduct insufficient, the rights of the *English* to invade *China* will be encreased both in number and weight; then their forces might appear, and as soon as they arrived, might proceed to *Quancheu*, without any risque of being obstructed in the course of their voyage by the *Tartars*.

THERE are descriptions enough of *Quancheu*, of its river, and of the flat grounds which surround it, which renders it unnecessary to add one here; it is sufficient then to say, that the city of *Quancheu*, the capital of the province of *Quantong*, of which the streets are really handsome enough, but very narrow; of which, the houses are low and of dried earth, whose squares are in great number, and of which the whole is truly curious, is not more than fifteen *English* miles in circumference, reckoning it even

even to the third wall, by which it is surrounded; and that the number of inhabitants amounts at the most to 800,000, comprehending, in that calculation, the strangers and the soldiers.

THE grounds on both sides of the river are low and covered with rice, and the adjacent mountains produce nothing but firewood. Notwithstanding, the fertile and vast plains which surround the town, famine is often felt there, and makes lamentable ravages. If rice fails, the *Chinese* poor are ruined; they must die with hunger, as they do not attend to cultivating their lands, with other kinds of grain; the same error in agriculture, is every where visible,

FROM *Quarchen* to *Pekin*, the distance is nearly 2000 *English* miles. This passage is made in large boats, or inclosed vehicles. It is hardly permitted to open some windows of them, to take the air, and to see the places through which one passes; so that those who have travelled this way, can scarcely give any relations, except very imperfect ones. It is not impossible for an *European* to find pretences or means to go to *Pekin*; mathematics, painting, physick, astronomy, and block-making, furnish those pretences; but he risks life who attempts to pass beyond *Pekin*; there is no mode except stratagem, by

by which an inspector can escape ; and *that* which is spoken of at the begining of this work, is the most useful and the least dangerous.

I SHALL say but few words on what respects the capital. It is certainly very considerable; however, when one passes thro' it with the accounts in the hand which are given to us, one meets not with it ; one knows it not ; it must be, that affairs have much changed. *Pekin*, in reckoning the *Tartarian* city and the *Chinese*, may be about 20 or 21 *English* miles, in circumference : Its streets are spacious ; but they are so dirty, and filled with such miserable houses, that they lose much of the grandeur which would otherwise result from their size. In every quarter are shops. Alas ! What shops ! They have nothing handsome but their exterior, which forms a striking contrast of colors ; they fall much short of the richness and the neatness of the handsome warehouses of *Europe*. They reckon that the city contains some what more than two millions of inhabitants ; the surplus which they assert to be there, one finds not, and much less when the Court is not there.

THE palaces of the *Emperor* are in great numbers ; one only among them, strikes and astonishes the stranger ; its greatness, its height, the number

ber of its little towers, the colours, the lustre of the gilt lead, which is upon its four hundred domes; its three parts, each of them of the height of forty feet, the great square which is before it, always filled with thousands of persons, who sileh, who swear, who bruise each other by blows of the elbows, and who stun one so, that the head turns round; all these together, produce astonishment. It is in this palace the *Emperor* actually resides: it is six miles in circumference.

ONE is, on the contrary, astonished not to see in the famous *Temple of the Earth*, (where the *Emperor* went formerly once in the year to perform the ceremony of the plough,) any thing more than an ordinary edifice; that is to say, such as we see very often in *Turky*, and in *Hindostan*; a great dome, a tower, a space of arable land; forms the whole. Nevertheless when we read the descriptions that the *Jesuits* have given of it, we form a different idea; as to the rest, it is not so astonishing, that this city as the imperial residence, as capital of *Pekeli*, one of the most fertile provinces of *China*, should contain immense riches.

THE commerce which the *English* carry on now in *China*, is not what it might be. Who would believe,

lieve, that the *Chinese* hardly ever sell their tea without having boiled it? This truth will displease many; but it is not the less true; and it is also very true, that the rhubarb, and other roots which we buy there, pass thro' warm water before they are sold. The fine sugar candy which is sold generally at the rate of four shillings and half the pound, (*French* money,) is not sold for the half of that price to the people of the country. They cry out after this, and complain loudly in *England* of the dearth of the sugar. The musk which they destine for the *Europeans*, is very often counterfeited, and in such a manner, that one can hardly call it musk. It is the lungs of the same goat which furnishes the best sort, well pulverized, and incorporated with the vesicle, and the bladder, which contains the true musk. It is known that the two sorts of goats which yield the musk, are common in several provinces of the Empire; but the musk, the most precious, because most rare, and which the *Europeans* cannot even see, is extracted from another animal, which is called *Mots-tze*, which much resembles the *Wolf*, reddish, and of the same size. This animal is found in the province of *Pekeli*, to the westward of *Pekin*, on the mountains; it is carnivorous, and even ferocious.

THE silks manufactured, or raw, the papers, pictures,

pictures, furniture of every kind, porcelain, rent of houses, or land on which the *Europeans* have built houses, provisions, and all the most necessary articles, have a price much higher for the *Europeans*, and particularly for the *English*, than for the *Chinese*. It is only in insults, contempt, and oppression, that the *Chinese* Government is more generous towards the *Europeans* than to the natives.

On the contrary, when the *European* wishes to sell the merchandize which he has brought, he is obliged to dispose of it at the lowest price, which comes to him, still more diminished by those, who are set over this branch of public business by the Government. It is known, that in spite of all these obstacles, and all the knavery of the *Chinese*, the *European* merchant gains always; but besides the distinction which has been made on the article of the gains of commerce, which ought to be consulted, one may be permitted to say here, that nations and states cannot reap benefit from this commerce.

It appears that the *Europeans* in *China* without exercising any monopoly; with an exterior, much less humble; and confining within bounds the presents which they now give with profusion, might compel the *Chinese* to produce better merchandizes and at the current prices of the country. This single plan
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well executed, would produce to the *English*, in the purchase of goods, more than 100 per cent. difference, in their favor.

THE choice of foreign wares, which the *Europeans* import into *China*, will likewise make the difference of the sale be left in their favor.

ON the choice alone, depends the total change, Is it not also astonishing that there are articles of merchandize in *Europe*, and elsewhere, which have never been brought into *China*, and which, nevertheless, would have the preference to those, which people import there at present, and which diffusing themselves throughout the provinces of the empire, would give a better appearance to commerce? But here one would be to be pitied, if the other means did not concur: For it is said constantly, that if they punish not the craftiness and roguery of the *Chinese*, and if they oblige not the Court of *Pekin* to deal otherwise with the *Europeans*, those would never succeed, in doing any thing of consequence.

LEAVING the matter, 'till the *English* Government may judge it proper to take other measures relative to this subject, and that private merchants find means to render their *China* trade more favorable:

vorable, I will engage the reader on other interesting subjects, and which may become more so in future, if circumstances favor.

WE have already said above, that there are to the westward of *Pekin* high mountains, which are distant from that capital about fifty *English* miles: It is less difficult for a stranger to remain *there*, without being discovered, than any where else; because they are inhabited in a great measure by *Christians*, who willingly grant protection, and assistance, to an *European* who bestows a little money, and who acts with prudence. If this stranger has a devout appearance, if he speaks of religion, if he discovers zeal, and much more, if he is recommended by some Missionaries, he is sure of receiving from these *Christians* every possible assistance.

IN the valley formed by these mountains, there is a little city, which they call *Wooffi-thien*. At the distance of three *English* miles from it, there is a passage, narrow, and difficult to clear; on account of pointed rocks, which occupy it; and also on account of the precipices, which surround it; this passage conducts to other mountains, more high and more destitute of verdure than the first. The most remarkable among them is one which they call

Dusm-tscit. It contains mines of gold. In digging it, gold is found in abundance, and in its four different states. All these states have their relation to the sole divisibility of that metal. One finds it at small distances, in powder, in sparkles, in small and large grains, and in fillets. There are some grains, weighing as much as two drachms.

THERE are fillets which are entirely distinct from each other; and there are parcels, of which, the threads are in such a manner united, that one cannot separate them without difficulty.

THEIR ductility is in proportion to the greater or less mixture of other substances, with the gold. It is there that one discovers easily, and without being deceived, the primitive mines of that metal which have produced, in the course of time, furrows in the quartz, which is of a great thickness, perpendicularly placed, as far as the depth of seventeen feet. This quartz exhibits pretty deep crevices, and in those, the gold is, and reposes tranquilly.

THIS metal is here in abundance; and of a good quality, since it is of twenty carats. The mixture which it contains, is only silver, which augments, and diminishes, according to the position of the mountain, more or less open and exposed to the south
and

and to the north. These two metals in these primitive mines, are merely found together; yet do not appear to make a common mass, and the vitreous stone on which they are in form of crust, or in little surfaces, equal and polished, make none or hardly any resistance to the instrument which endeavours to detach them — This vitreous stone exposed to the reverberating fire, gives a whitish lime, a little shining, soft to the touch, insipid to the palate, easily united with other matters, and which resists fire when exposed to its action. This quality might induce one to believe, that the principal material of the *Chinese* porcelains is this lime, which is found in abundance in several provinces.

At a very little distance from these primitive mines, these same mountains present cavities formed by the violence of the impetuous torrents when the rains fall. In these ravines, and at their bottom, the gold is found in masses; and after the rains, the harvest of it is abundant. It has no mixture.

It remains here to enquire, what were the means by which these pure masses of gold were separated from the mixture of the silver, which existed in the primitive mines: For, if the impetuosity of the motion of the waters, and the friction of strange bodies, are the physical causes of it, it follows naturally,

naturally, that these masses, which are found on the sides of the torrents, or in their beds, should have a less volume than that which they had in the primitive mines; but on the contrary; these masses are of greater size and purity, after having been separated from the silver, which they contained.

I SHALL not be able to hazard any other reason for this phenomenon, than the following. I have observed before, that the gold in these primitive mines, (which are easily discovered in the mountains, of which we speak,) is of twenty carats, and that the four which are wanting, for the highest perfection of gold, are rarely found. So that supposing a mass of gold of the quality of twenty carats in the primitive mine, weighing an ounce of eight drachms, with a mixture of four scruples of silver: *that* would make a body of nine drachms, and one scruple. If this mass has been diminished in its weight, and its size, by the rolling, by the friction, and by other motions of the waters, of the stones, and of the bodies which may have agitated it; perhaps it has been broken, or worn. In this case, if the silver which was with the gold, was merely an incrustation, or envelope, the matter would be clear, that the motions, and the rubbings, have but deprived it of its crust and of its coat, and have

have rendered it pure, as one finds it in the beds of the torrents, on their sides, and even on the surface of the contiguous grounds.

BUT the difficulty of the more voluminous mass still remains; to resolve it, I cannot imagine any other reason, except the one I have offered, but inverted; that is to say, that the same motions, the same impetuosity, the same rollings, and the same frictions, have been the sufficient solvent, and the necessary one, to decompose the mass which was part of the primitive mine, and to separate the two mixed metals; but more than this, that they have had the force, and capacity, to re-unite after their total, or partial separation, a greater quantity of the same homogeneous metallick parts, for example, of *gala*; and that in fine, these re-united masses are what are found in the beds and sides of the torrents, of larger sizes than in the primitive mines. In this supposition, these larger masses would not be the same which existed before in the mines, and have been detached from them. Those vers'd in chemistry know well, that in several operations, the same causes which produce an effect, can destroy it, and produce a quite contrary one, by the inverse reasons of the causes and the effects, and by circumstances added or taken away. The physical cause then,
which

which has destroyed the little masses of gold mixed with silver, at the time of their violent detachment from the mines, and their impetuous rollings, can have produced other masses larger, and purer. The strong and almost irresistible attraction of the gold and mercury, and their apparent identity of principles, and origin, has caused people to believe that those two matters should be found almost always in amalgamation together, or imperfectly separated; however, it would be difficult to adduce any example, where mercury has penetrated gold, or formed a single mass intrinsically mixed: For gold is so fixed, and mercury so volatile, that it appears hardly possible, that those two bodies, could ever have been able to form a junction so as to establish themselves together; and it appears credible, that it is rather by circumstances, particular, and unlooked for, and by fortuitous causes, that they are found in contact. One single place known in all these mountains, (which for the most part conceal mines of gold) contains a kind of spring of mercury, which has a color much more deep than that of the mercury of *Europe*, and a disagreeable odour; its weight also differs from the *European* metal, since a phial containing ten ounces of that of *Europe*, contains of the kind we speak of, only seven ounces, and some grains; it therefore fills more space, and is more porous.

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AND since we have imperceptibly again entered upon the subject of *China*; an opportunity offers to repeat, that the city of *Quancheu*, its river, environs, perhaps all the province of *Quantong*, its commerce and every thing which is attached to it, will very shortly belong to you, O *Englishmen*, if you chuse it. Afterwards, employ the fruits of this conquest, as many wish you should, in extinguishing the National Debt, or let it be divided, and distributed, without considering the object, amongst a certain number of individuals, as is the wish of many others. The thing would be as effectually done in either case; the *English* would not be less masters of *Quancheu*, its dependencies, and the immense profits resulting to the nation.

TEN thousand sepoy, and two-thousand *English*, would be sufficient to defend, and preserve, this conquest, without reckoning four frigates, on the coast, and some sloops going continually up and down near the shore. Even in the beginning, the maintenance of these troops would not cost the seventieth part of the revenues resulting from this conquest, and before the expiration of six years, these revenues would be doubled.

THIS idea is founded upon the supposition, that the *Chinese*, seeing and hearing the justice and mildness of the *European* government, numbers of them would escape from their respective provinces, to settle themselves in *Quantong*, where they would have nothing to fear, from injustice or extortion. The manufactures would be in a fair way, commerce daily augment, the numbers being greater, the quantity of *European* productions consumed, would likewise encrease, in proportion as they should become necessary, which it would not be difficult to make them. The BANK OF ENGLAND, would be in a flourishing state, as well as the private fortunes of individuals.

As recruits, the personal service of the *Chinese*, must not be expected; they are not calculated for a military life, they will readily pay, a sufficient sum, to bring them from *India* and besides, there will be found in *China* a number of *Musulmen*, who will be happy in an opportunity of getting into the *English* service. It is proper in this place to mention, by what means the *Musulmen* of *China* have multiplied so uncommonly.

THE *Chinese*, whom many authors have depict-

ed to us, as wise, and happy beings, governed by Philosopher-Emperors, and Ministers, are often obliged by famine, and still oftener by the despotic enormities of government, by some means or other to disengage themselves from, and make away with, their children; if they are not able to sell, they most commonly drown them.

THE very small number of *Musulmen*, who were in *China*, about the middle of the last century, began, at that period, to buy the *Chinese* children, whom they immediately rendered *Musulmen*, by circumcision; and afterwards, instructed them to read, write, and pray, in *Arabic*; they allowed them some privileges, procured them the means of subsistence, married them, and they multiplied. This proselyte practice, not only exists at this day; but is so much established, and these *Musulmen*, have encreased to such a degree, that it is not uncommon, to see villages and towns inhabited by them alone. The wise and sensible *Chinese*, seeing so easy a mode of selling their children, accustomed themselves, to the doing it, without the smallest scruple. The province, of *Quantong* alone, according to the general opinion, contains nearly 80,000 *Musulmen*. It is not therefore

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astonishing, to see them in such numbers throughout the empire. It must, however, be acknowledged, that they are neither so vigorous, nor so brave; but much more tractable, than the *Musulmen* of other countries. They are however, much better, than the *Chinese Tartars*. Besides these *Musulmen*, which might easily be made use of, as recruits, there are likewise particularly in the province of *Quantong*, a number of strangers, some of them are unknown, but the others are acknowledged; that is to say, their parents, their country, and their conduct are known. Military Discipline would render the one and the other useful. The consideration of their secure and certain subsistence would attach them to, and even make them love, the *English* service, as will be readily seen, in another place. There are likewise, another species of strangers to be found, who nevertheless do not answer this description. These are pretended *Spaniards*, or *Portuguese*, who are born in *China*, or its neighbourhood. The men are generally poor and proud; they, however, seek employment for a livelihood. They understand the *Chinese* language, manners, and cunning; they know the local situation of the provinces, so, that notwithstanding they are not the best subjects in the world, they may be made use of when occasion offers; and

it is necessary to observe, that they very willingly and with a good grace, give ear to all.

ITS lands, plains, canals, and rivers are sufficient for the support, of six times the number of inhabitants that are in the province of *Quantong*; and it would not be prejudicial to build forts, castles, palaces, and gardens. Why sow all the lands with rice? If rice fails, famine is the consequence; it would be better to sow them with *different* kinds of grain, that if one failed, another might supply its place.

THE more the talent of the *Chinese* for agriculture, in general, is boasted of, and particularly in the distribution of water, the more one is astonished, that dearths should make such frequent ravages: For after all, the innumerable canals which intersect this empire in every direction, are always full of water, and there is never a dearth but in those years when little rains falls. In what then does it consist, if they are not capable of drawing up the water from the canals, and dispersing it over the fields? This boasted cleverness of the *Chinese*, consists in their making great ditches on such mountains as are capable of being made hollow, filling these ditches with water when it rains, and suffer-

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ing it to escape, from all sides, when it is wanted. These mountains and hills, (those at least which are susceptible of cultivation,) are tilled and arranged in such an order, that they form several landing places, each of which retains as much of the water, which runs from the top, as is necessary, and suffers the superfluity, to run upon the others; and afterwards, if these reservoirs are sufficiently large, to contain a great quantity, it is suffered to run and disperse itself over the plains, and water the surface of the surrounding fields, all these manœuvres are for rice alone, which is almost their only food.

THE *English* would soon find means by some easy piece of mechanism, with very little expence, to draw up as much water as they wished to disperse over the plains; and they would soon discover, that those plains were capable of other cultivation besides that of rice. As much of this grain ought to be sown in the province of *Quantong*, as should be necessary for the consumption of its inhabitants, and nearest neighbours, during two years, to these they might disperse it in case of need, and lose nothing by the exchange, and in the event of want, the *English*, masters of the province of *Quantong*, will have the pleasure of being useful to their

neighbours;

neighbours. The means they make use of to oblige them, will decide in a great measure measure, their attachment to the government, and *English* individuals. When the *English* first began to establish themselves absolutely, in some parts of *India*, the government of the *Indians* scarcely deserved that name; almost every province had a sovereign; the *Great Mogul* was only (properly speaking) the sovereign in many kingdoms of the peninsula, which was divided by interest, and torn by faction; it was not then, very difficult to seize on some places, aggrandize themselves, and preserve their conquests; *China* is governed quite otherwise. There is only the Emperor, who is sole sovereign: *Viceroy*s, and and every order of the *Mandarins*, govern in the name, and by virtue of the power they have from the Emperor; the forces of *China*, are not divided. How then could this empire suffer the *English* to seize on so great, so fine and flourishing a province, as that of *Quantong*, and keep it. To this it may be answered, that it is very natural to believe, the empire would not voluntarily suffer it; but it is not a just conclusion to draw, that the *English* could not seize and retain it, because the *Chinese* would *disapprove* of their doing so. How many things do people suffer against their will? It is certain, that the
Chinese

Chinese would not willingly permit such a dismemberment; but *that* would not prevent the *English* from proceeding their own way. What would the Court of *Pekin* do in that case? Thousands of *Tartars* would be ordered to *Quanchou* to act against the *English*.

THE *Chinese* in the space of eight months, would scarcely be able to send fifty or sixty thousand effective men into the district of *Quanchou*. They would, perhaps, consider another eight months, before they resolved to appear before the *English*. But that is not all; For there is room to believe, that after their decision, they would not fight them. Besides who would sustain these *Tartars*, in their march? Who would direct them? Who would form a siege? We have already said, that the *Chinese* effeminate, and cowardly; and the *Tartarian Chinese*, resemble them closely.

[THE march of the *Chinese* troops does not exceed six miles in a day. They go altogether, and there are only imperial magazines on the roads, which are never filled. The inhabitants and peasants, always save themselves, at the approach of the imperial troops because those troops are, in that respect only,

TRUE

TRUE TARTARS, that is to say, they pillage, steal, carry off, massacre and burn.

At this time they have in *China*, only two men capable of directing a march, or forming a siege; the one is KTSOUP-KTSH, who guards the frontiers of *Tartary*, and is encamped far beyond the wall. The other is PE—PI who is in the province of *Yunnan*. This last General is so renowned in *China*, that they call him the MURDERER. PE—PI means FISH. These two Generals have, they say, justly gained the confidence of the Emperor and nation; but if we examine, on what this confidence is founded, we shall find, that they have often beat the revolted *Chinese*, that they have taken their mud forts, and have even repelled the incursions of some *Tartarian* hordes. But all those exploits do not render them too terrible for disciplined troops. We may even be inclined to believe, that if they were ordered from frontiers, as remote as they are, to march to *Quancheu*, they would have prudence and address enough to find pretences of excuse from marching. They are jealous of their reputation, which would suffer without doubt, and they would lose their heads at the same time.

ANOTHER reflection we may make here, is,
that the Court of *Pekin* might be obstinate in chur-
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sing to trouble the new masters of *Quantong*, and would send troops there; but this mode of carrying on war, by detachments, would not be of long continuance, they would desist; after four or five successive ones had failed, there would be an end to them, as to every thing else. People weary themselves, they get disgusted, treasure is wanting, and they conclude by acknowledging for friends, their ancient enemies, and making treaties of commerce and alliance, with them, in protesting in the name of GOD, a reciprocal, an eternal, friendship, which nothing can ever dissolve.

WHO is there ignorant, that in several provinces of the *Chinese* empire, (those in particular, which are on the frontiers of the state) the inhabitants are always in the expectation, and hope, of rendering themselves absolutely independant, of the Court of *Pekin*, and every other, and to shake off the yoke, of their tribute, which being above their ability to pay, renders them unhappy. The nations which are continually making incursions on the frontiers of the empire, would certainly not let that opportunity escape them, of aggrandising their power, and extending the limits of their kingdoms. They would not hesitate proposing to the *English*, alliances, sending forces to them, and every other kind of succour

even

even before their becoming masters of *Quancheu*. Would the Emperor himself in that case fail to make an alliance offensive, and defensive, with the *English*, even granting them things, far beyond their hopes? That would certainly be the best measure the Court of *Pekin* could take; for, otherwise, it could not resist the different attacks which would be made at the same time.

WE cannot but be persuaded, that there is not, perhaps, another empire, on which it would be easier to make a great number of powerful inroads, than on that of *China*; every thing is disposed towards it, nothing is wanting but an effectual beginning to throw it into confusion. No, it could not be possible but that the wisdom of the Emperor would render him eager, to agree quickly, with the *English*, and he would yield them in the bargain likewise, some other country, either on the continent, or on the Coast, to render them sure and invariable friends to himself, reimburse them, for the expences of the war, and make them act against the enemies of the Empire. What we suppose here, is not a paradox; experience affords us the right of thinking as we do, and it appears even that the event would be so, was the situation of affairs different; the axiom that says "*we must divide to Govern*," would be proved on this occasion; and the skilful policy, which has al-

ready known so well how to apply it, in the other parts of the universe, would have the fairest, and surest, means, for its application likewise, in *China*, with more ease, and much greater certainty, than elsewhere.

Also it would remain to be seen, what the *English* might have reason to apprehend from the other *European* nations; who, without doubt, would not relish such a conquest. Each, moved and agitated by different motives, might endeavor to disturb them. But those which could do so in the greatest degree, are two or three, they are known, and the *English* would, in consequence endeavor to form arrangements with them. Besides, the banks, the river, are almost every where capable of being fortified sufficiently, to enable the possessors to dispute the passage, with the vessels that might attempt to sail upon it. The small island that is at the mouth of the *Tigrai*, can be made, in a little time, by activity and labour, a fortress, which would entirely hinder the passage of every vessel whatever. The *Tower of the Lion* would also be of the same consequence, and *Wampoa*, even in the space of three months, might be fortified by means of the daily labor of 500 men, so strongly, that the whole *Chinese* power, could not perform any thing against it; and even the *Europeans*,
not

not without great hazard ; suppose the *English* post a small picket guard, at the entrance of every principal canal, let them take into consideration the want of the tide ; the want of fresh water to supply an enemies army, the frigates on the Coast, the sloops in the river, the seapoys accustomed to victory, and the prosperity of the *English*, all these, together, would render them, the tranquil, and happy possessors, of the whole province of *Quantong*, or, at least, of its capital and river.

ANOTHER observation on the gold of these mountains appears worthy of attention. The purer the gold is, the less lustre it has, and its colour is of a lighter yellow : The mixture of silver renders it whitish, nearly like the gold of the *Sequins Zingery* of *Egypt*. If people mix copper with it, it reddens in proportion to the quantity of the alloy ; all the other possible metals, which can be mixed with gold, communicated to it their colour ; the gold of these mountains, of which we treat, is much less susceptible of these exterior changes. Those who would make the experiments on it, would see immediately the great difference that I describe. The jewellers who have long availed themselves of the advantages of mixing other metals with gold, might derive more profit from the pure gold of *China*, than any other, as they might mix with it, three times more alloy than

than ordinary. The gold of *America* and *Africa* whitens a little by the mixture of borax, and regains its first colour by the means of nitre; that of *China* is hardly susceptible of the effects of borax, or nitre.

SOME authors of good credit, have written, that the richest mines of gold, are in the warmest countries, and particularly in those where men were not anciently established, as a polished society; as in *Africa* and in *America*. Mr. Buffon says, that in the first ages of the civilization of the human species, gold, which of all metals has presented itself nearest the surface of the earth, or at the least depth, has been collected; employed and worked, so that in the countries civilized more anciently than the rest, that is to say, in the northern and temperate regions, there has remained for posterity but the small portion which has not been consumed; on the contrary that in the southern countries of *Africa* and *America*, which have been peopled the last, and where men have never been polished, the quantity of this metal is found in its entire, and natural state, and as it had been confided, to the yet virgin earth.

CHINA; and particularly the mountains of which we speak here, shew, that the assertion, of Mr. Buffon is not entirely just. For it is beyond a doubt, that,

China

China was one of the first inhabited and polished lands, and where the arts and luxury consequent to them, have their date in an epocha very ancient ; and if the annals of that empire merit any belief, their epocha is much more ancient, than is commonly believed in *Europe*. It would be imprudent, perhaps, to believe every thing which its annals, and its historians present us : However, the sensible criticisms of several learned men who teach us so clearly to distinguish fables from true history, permit us to doubt of the recent epocha that several *European* writers have given to *China*, to its population, to its polity, its arts, and its sciences : So that taking the medium, it appears that it may be asserted, that *China* ; as to that article of which Mr. *Buffon* speaks, presents reasons sufficiently well founded, to induce us to believe, that his assertion wants confirmation. This *China* then, abundant and rich in mines of gold, by certain circumstances, still preserves the gold almost every where, as nature has formed it, at the beginning of things : For it is certain that the great quantity of this metal that is in circulation in this empire, comes to it from without, in exchange for the productions of its lands and industry.

THE *Chinese* should serve as examples to all nations, as to what regards foreign trade. The more
they

they give of their productions to strangers, the more they receive of foreign gold and silver, and this annual augmentation of their cash, not causing the price of commodities among themselves, to rise in proportion, except with the strangers: It follows, that the *Chinese* augment the quantity of their productions which they sell to strangers, receive their money, and buy of them but very few things, the price of which is always paid in the productions of *China*. This method is very ancient in the empire, in consequence, it is not astonishing, that cash, and every sort of riches, real, and ideal, is found there in so great an abundance.

THERE have been certainly several *Chinese* emperors, who prohibited in times past, the exploring of mines to their subjects. The enthusiasts of this empire have attributed it to their wisdom, to their love for their subjects, and their philosophy. It is I believe doing them too much honor to agree in the opinion. The certain knowledge that people have of their avarice, and their eagerness to treasure up, does not permit us to concur in that opinion: And the experience we have of the *Chinese*, confirmed by an infinity of general examples, which embrace, not only generations past, but present, induces us to believe, that their ignorance as to the means of extracting gold, made the emperors decide on prohibiting it.

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THE *Tartars* who have successively conquered that empire, have never enjoyed (as I believe) the reputation of wise or moderate men in their desires; on the contrary, in all ages when people talk of a *Tartar*, they mean a robber, a thief; would it not then be improper to say, that those *Tartarian* emperors, scourges and destroyers of the human species, and of its works, robbers in grain, by nature, by education, and necessity, should, all of a sudden, become wise, upon conquering *China*? We know well, that for their interest, their safety, their tranquillity, they adopted several laws and customs established in *China*; but one may doubt, whether they adopted the wisdom of the *Chinese*, or had any among themselves. The *Chinese* who have been ever overburthened by the oppression of their conquerors, have always, with eyes lifted to heaven, addressed their vows to it, for deliverance from their slavery; and even now, those two nations, the *Tartarian* and *Chinese*, are entirely separated, and distinguished from each other. All that the *Tartars* lost of their barbarity by the continual commerce with the *Chinese*, renders them not more respectable in any manner, and all that they gained from that commerce and mixture, was a very large proportion of cowardice, a quality in the nature of the *Chinese* in general, which renders both contemptible.

PEOPLE will attribute to the *Ottoman* emperors, wisdom and love for their subjects, because they have likewise prohibited the opening of their mines of silver and gold, which are found to be very rich, and possibly easy to be explored, between *Diarbekir* and *Erzeroum*, and the others at *Gumufekana*, near *Trebizond*: It might be said that the two qualities spoken of, have never been known by any *Ottoman* emperor. Other reasons then, and other causes, forced those despotic, sanguinary, and odious monarchs, to prohibit the opening of the mines which are found in their dominions. To convince the reader as much as possible of the truth of what I advance, relative to the mines of *China*, I ask, why, when the gold and silver coined, or otherwise, which circulates in the empire, is much greater in quantity, than they were in times past, they nevertheless explore the mines? Has their wisdom and their love for their subjects, then, disappeared? Or rather, have not the Emperors found means to explore them, of which their ancestors were ignorant?

It is but a little more than twenty years, since a vessel coming from the southern countries of *Russia*, and perhaps even from *Kamschatka*, was lost, not far from the river of *Canton*. This vessel contained about 100 persons, many among them were from
Germany.

Germany. Of those who were saved, some remained at *Macao*, where they died, others were brought to *Quancheu*. There, (as it may be said) belonging to no nation, The Viceroy seized them, and sent them under a strong escort to *Pekin*. According to the order which he had received from the Court, a tribunal was expressly formed to examine those strangers, who related to the examiners things which appeared supernatural. This tribunal having given an account to the Emperor, he believed that he might derive advantages from those men who appeared to him well informed and capable; he assigned them lands to the northward of *Pekin*, gave them some money, and encouraged them to labour. Some among them were miners by profession, and had worked in the mines of *Hungary*. Finding themselves in their new situation, placed, near mountains, which contained mines, they caused application to be made to the Court, for permission to open them. The Emperor consented, and made the necessary advances. They worked, and the mines became productive, and the treasury of the Emperor overfills. *This* should convince us, that it was not wisdom which prohibited the opening of them; but the want of means; and that as soon as they found them, they used them. AT

AT the time when the *Jesuits* were to be seen in *China*, in the capital, and in the imperial palace, in large numbers, and in great reputation, they proposed several times to the Emperors, their protectors, to have the richest of the mines explored. Their propositions were always rejected. Why? Because the Emperors have never wished that *strangers*, such as the *JESUITS* were, should know, even the existence, of the mines. The situation of *strangers* has always been suspected in *China*; and the cowardly jealousy of the *Chinese*, precluded the same *Jesuits*, from every opportunity of making themselves acquainted with such matters.

THUS, when the Emperor gave those *Germans*, lands to the north of *Pekin*, and ordered them to open the mines, to took such measures, that they ceased to be *Strangers*; they are entire *Chinese*. He made them all marry; and the majority of them, to let the Emperor see, their obedience was without bounds, espoused several women, and rejecting the religion of their fathers, which permitted them but one wife, they embraced the ruling one, which allowed many. The property of the lands they enjoyed, and the credit that they have acquired by their conduct, has rendered them respected in the country. They have, therefore, begun to explore the mines with

with great success, and the children they have in abundance, from their fruitful wives, will be, without doubt instructed by their fathers, in the same business ; which, in consequence, will spread through every province of the empire, where there are mines. Among these *Germans* who were placed to the northward of *Pekin*, one only resisted the example of his comrades ; and not chusing to abjure the religion of his ancestors, he fled to *Pekin*, where Father *Cotton*, who superintended a church, received him with open arms. In time, he contracted a marriage, with a *Chinese Christian*, and, subsisted on the benevolence of the priest. If his wife had entertained the same ideas he did, and the same horror at *Poligamy*, perhaps this man had continued to vegetate at *Pekin* ; but the woman, whom the Father had induced him to espouse as a saint, did in secret, what her husband had not chosen to do publicly, when he was with his comrades ; She was married privately to the first *Catechumen* of another church, by the *Chinese* priest, who had been educated in the college of *Naples* ; a woman, clever, sensible, lively, devout, and robust ; she knew so well how to divide the hours of the day and night, and her two houses, adjoining to each other, were so disposed, that she might have contented all the world with

with her conduct, without excepting the same *Father*, on whom she knew so well how to impose, that she always appeared to him a saint. But at length, the good man, the *German*, finding something deranged in his household, which made him suspect something, he sought, with assiduity, what he wished not to find; but having discovered that he was the dupe, he gave back his holy wife to *Father Cotton*, who had given her to him, and instantly went to rejoin his former companions, whose example he imitated so well, that he espoused six wives, and kept some others as supernumeraries. If what these *Germans* have deposed to the tribunal of *Pekin*, (when they were examined) be true, the public are now in possession of it. At the time that the *August MARIA THERESA* gave, with great secrecy, succours to the *Dissidents* of *Poland*, a body of *Germans* were sent by that princess, from the frontiers of the *Ukraine*, to aid an insurrection in those parts. This body was taken by the *Russians*, and sent to *Astrakan*, to dwell quietly, and cultivate the lands there; At their head was (as they say) a great lord of the empire, whom they also say, died, and was buried at *Macao*. This nobleman not living at *Astrakan*, he was suspected of ill-intentions, and, therefore, the government sent him, with several of his troop, to *Kamschatka*. In this place

place he was able to execute his flight; he was happy enough to escape in a bark big enough for 140 persons of his company, several of whom died in the passage; when they had arrived almost at *Macao*, the bark was dashed on a rock, near the shore, which gave the crew an opportunity of saving themselves. Some of them were at *Macao*; and others at *Quancheu*, of whom the Viceroy took cognizance; he wrote to the Court, whose decision, and answer were as beforementioned.

THE innumerable quantity of slaves to be found throughout *China*, will be the fruitful and inexhaustible source, whence may be always taken (as they have hitherto been) workmen for the labor of the mines. These particulars which are not at present sufficiently known on account of their having recently happened, and that they have but very imperfectly transpired, have not yet made a strong impression on the *Europeans*, which they will, without doubt, after some time, when the works are multiplied, and extended. The *Chinese* will then be much more unhappy. For their gold and silver will be of no use to them, unless, perhaps, to delay their entire and final fall for some time, when their slavery will become harder and more universal. When the Emperor,
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Chi Hoamti, was so foolish as to construct the great wall, to secure *China* from *Tartarian* incursions ; the lives of a great number of workmen were sacrificed ; and that was not the mode of shewing, a great love for the subjects. The mines will, without doubt, sacrifice many more ; since it is gold they seek, the unextinguishable thirst for which, forms one of the principal characteristics of the *Tartars*.

IN every government, whose constitution is regulated according the principles of prudence and justice, those who have the executive power in their hands, should confine themselves to what interests the safety and public felicity, as much to the interior, as the exterior ; and if the laws are well observed there, the military discipline will be looked after carefully, and the armies will be commanded by the most worthy alone. We have always seen, that where authority has gone furthest, the citizens were, and must be only slaves ; and when a vast empire, as that of *China*, is inhabited and composed but of slaves, we may ask what can be expected from such a people ? It has been shewn, with all the evidence that can be expected in these cases, that every *Chinese* is a slave, without even excepting the Emperor. Who is more despotic in the world, than the *Ottoman* Emperor ? And who is there ignorant,

rant, of his insignificance, when some *Mollahs*, and factious *Fanissaries*, think proper? Such is the Emperor of *China*. And if this empire had been situated so as to have active and enterprising neighbors, it would long since have ceased to exist as it does at present.

THERE are an infinity of political errors in the system of the *Chinese* empire, which have been adopted even by foreign nations. These errors have seduced almost all the world, and by dint of accustoming themselves to them, people are, persuaded, that the government of *China* is immovable, and that no *European* nation would ever be able to shake, or lessen, it. Such, nevertheless, was not the idea of CLIVE; that great man, who had conceived the idea, and formed the plan of the attack; and who, if circumstances had permitted him to put it in execution, would have proved by facts, that *China*, or a portion of it, might become a colony to *Great Britain*.

WHEN the *Chinese* shew a great confidence in their forces, they only wish to impose on people, and they had rather deceive themselves, than suppose, for a single instant, that any *European* nation could wrest from them a part of their empire;

and, nevertheless, nothing more is necessary, than the enterprising and prudent genius of the government of *Calcutta*, (free in its actions, unembarrassed by the directions of a superior power, sheltered from fearing the enquiries of the mother country at that august tribunal of the nation, where the good are examined as rigidly as the bad) to subject the countries of *China*, which are in its reach, and at its pleasure. The less superstitious people are, the more they are capable of acting with strength in the management of political affairs; and, in proportion as religious ceremonies are multiplied, the less is that nation capable of acting with the vigor necessary, in what concerns their safety, and prosperity. The *Romans*, *Greeks*, and *Persians*, were without doubt, very superstitious, at the same time that they were powerful; but it is easy to be remarked, that these same people, superstitious, and powerful, had to dispute; but with other people, more superstitious, and less strong than themselves.

THE *Romans*, who adopted after their victories, and their conquests, almost all the gods of the world, and religious ceremonies of the nations subdued and allied, had risen to the last degree of superstition. As long as they had the art to change them into civil ceremonies and festivals for

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the people, their empire subsisted ; as soon as they adopted *Christianity*, (whose religious ceremonies, mixed with those of *Paganism*, had already encreased the latter considerably,) they engendered a religious monster, which did but augment them: Then the *Roman* empire became weak, divided, fell, and was annihilated, and the savage people of the *North*, who had but few religious ceremonies, and few objects of superstition, possessed themselves of it. What was doing at *Constantinople*, when the *Turks* were ravaging *Cilicia*, *Phenicia*, *Caramania*, and *Natolia*, and when they passed the Streights of *Gallipoli*, seized *Romania*, and fixed their principal residence at *Adrianople*? They were *praying* in the churches, making processions, public vows, sermons, exhortations, genuflexions, and signs of the cross, and throwing, with all their strength, consecrated water against the infidels. What were the *Greeks* doing at *Constantinople* when *Mahomet* the Second besieged their city? The Emperor was seated in the midst of an hundred Bishops, to decide on the pretended primacy of the Bishops of *Rome*, the procession of the *Holy Ghost*, and the existence of *Purgatory*. There is yet to be seen a spot, in the middle of the city of *Constantinople*, (which is now a burying-ground of the *Greeks*,) that was formerly a church. 'Twas in

that place, that the Emperor was, with his Bishops, when the *Turks* were on the point of taking the city. In the court of this church there was, as there is now, a basin of water, in which was preserved a certain kind of fish. The Emperor was there amusing himself with seeing them swim about, when people came to tell him, that the enemies were already masters of a gate of the city. It is as possible, answered this Great Emperor, that these infidels, sworn enemies of *Jesus Christ*, should take the holy city of *Constantinople*, as, that these fish who are now in this basin, should remain there, baked or boiled; The confidence with which this Emperor relied on *Providence*, is praise-worthy: For what is more *Christian-like*, and reasonable, than to put one's confidence in the Supreme Being? But it hindered not *Mahomet* from taking the city, and possessing himself, after that, of the empire.

IN *China*, the Emperor and the Depositaries of his Authority, are not really attached to any particular dogma, nor profess to support any sect in preference to another; and, as for the people in general, they may be said not to have any religion. Nevertheless, they are governed by religious ceremonies. Those ceremonies which are merely civil, partake of the religious, even in the lowest of the people; and

and without their being able to render any plausible reason. No *Chinese*, either high or low, is capable of declaring in what his religion consists, and the reason of all these ceremonies; they have nevertheless formed to themselves a system from them, after the manner of all people destitute of the instructions of philosophy; and it may be foreseen, that this system cannot be common and ordinary: It is marvellous! Among them, some are *really* seduced; and the rest *appear* to be so. The same thing is remarked in all religions, of which the founder is not born in the regular manner of birth. Those who are not ignorant in general of what that great man, and great philosopher, *Confucius*, has left written to his disciples, know, that the strongest precepts of doctrine consist in the command of despising riches, and all its consequences; that he condemns highly, every sort of voluptuousness, inspires true greatness of soul; at the same time he prescribes sobriety, the esteem of our fellow creatures, and good faith. He is so inimical to fraud and deceit, that he determined, himself, the weights and measures. If people seek these qualities, and others, which *Confucius* makes the foundation of his religion, they certainly will not discover them. It is clear by that, that much is wanting to allow

us to say, that the *Chinese* follow the doctrine of *Confucius*. Nevertheless, they have consecrated to him a vast number of temples, and statues, and they sacrifice to him continually; they have personified all his spiritual qualities, and have made of them as many inferior divinities, whom they invoke, as mediators, and intercessors, even with *Confucius*; and what is very remarkable here, is, that their books speak of those personified qualities, as substances really separate, and existing one without the other, and, nevertheless, forming but one single indivisible whole, between them and *Confucius*. This combination, as soon as one reflects, gives ideas which confirm the opinion that all religions have had the same source, origin, and metaphysical abstractions. There will be occasion in the course of this work to place this assertion in its strongest light, when we come to speak of the religion of the peninsula of *India*, whence without doubt, it has passed into *China*.

LANTZ-TSU another *Chinese* philosopher, who lived even in the time of *Confucius*, left some writings, or, rather, Hieroglyphics relating to religion. Some *European* and *Asiatic* writers have said, that the hieroglyphics that *Lantz-tsu* used, are different from the ordinary ones of the *Chinese*, and that

that they are inclined to think them *Egyptian*. Some among them found their assertion on the very sensible difference, of the form, of those two sorts of hieroglyphics, and on the resemblance which they have with those of *Egypt*; but it appears by other monuments, which are to be seen easily, in the imperial library of *Pekin*, that the *Chinese* hieroglyphics have never had any connection with the *Egyptian*. Several *Chinese*, well informed in their language and hieroglyphics, who have studied deeply at *Rome* and *Naples* (where they have colleges) the true method of just and sensible criticism, inform us, that in the time of *Confucius* and *Lantz-tsu*, there were three manners of consigning to paper the ideas and conceptions which people wished their contemporaries to know; one, where they wished to communicate knowledge to those who inhabited the same city, or province; a second, for those who inhabited the other parts of the world, and another again, for those who should come into the world after the generation that then wrote.

Thus when they wished their cotemporary citizens to know any thing, they used a certain form of characters, or hieroglyphics, and that form was known in the country where they wrote. This would be nearly like the different jargons that one hears

hears in the provinces of the same kingdom. But when they wished any thing to be known to all the inhabitants of the earth, the form of the hieroglyphics differed from the first; these were known only to the learned; nearly as in our time, when a writer publishes a work in his native language, it appears that he publishes it but for his countrymen; but when he wishes it should be spread over all the polished world, he publishes it in the *Latin* language, which is supposed to be understood by all the learned of the different civilized nations. The third manner, was that in which prophets, enthusiasts, and extravagant men, used to address future generations, on things that they did not comprehend; and expressed with particular signs and hieroglyphics, invented by themselves; thus in the sacred books of other religions, unstudied since the epocha of LANTZ-TSU; one reads of things whose signification is not what one comprehends generally in reading the same words in other books which are not sacred. This, nevertheless, regards only the sense of the things which one reads; but the form of the characters being nearly the same, it appears that the comparison is not just. On this head, we should take notice, however, that in the most ancient sacred books, known in the *Chaldean*, *Hebrew*, and *Syriac* languages, the difference of characters,

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and their form, appears visibly, when they treat of sacred, or profane matters. For it has always been customary with men inspired by heaven, to speak or write many things for the people whom they profess to wish to enlighten, by enigmas, parables, and extraordinary, characters, when they would impress on their words, and writing, a certain respect, more than common, and a higher degree of admiration. The form, therefore, of the hieroglyphics which *Lantz-tsu* used, was almost arbitrary, and consequently unintelligible, unless for the principal adepts of his sect. It is not astonishing that this man who was not the friend of *Confucius*, and who to attract to himself a good, number of disciples and followers, should have affected a particular manner of expressing himself, and have invented a form of hieroglyphics, peculiar to himself, and some of his proselytes; whose difference, well marked from the form of the ordinary hieroglyphics, is the cause why people have thought those of *Lantz-tsu* the same as those of *Egypt*: From which they nevertheless differ. Experience, and much patience, and attention, are necessary to enable one to discover their *difference*; and, indeed, one meets with several *Egyptian* monuments very ancient, the hieroglyphics on which, appear

to the less expert in this science, the same as those that *Lantz-tsu* used, although to this hour people have found no sign nor *Egyptian* hieroglyphic that I know, which has a similar signification with one of those attributed to *Lantz-tsu*. The VATICAN library, and the CASANATENSE of *Rome*; the IMPERIAL, at *Vienna*, possess the originals, and some copies, of the writings of the *Chinese* literati, who studied at *Rome* and *Naples*, of whom I have made mention.

THE doctrine of *Lantz-tsu*, which, they say, is contained in his hieroglyphics, is so obscure, that scarcely any of it is comprehended; this is common to him, with others. When he preached it, he had fine scope: For he spoke of futurity, and no one could contradict him. His morality is concealed, and his dogmas are susceptible of several interpretations: That likewise is common to him, with others. It appears, that it is the doctrine of *Lantz-tsu*, and not that of *Confucius*, which the *Chinese* in general follow, without knowing, and without being able to avow it, and if they followed it exactly, one might say, that it is very opposite to that of *Confucius*, since one cannot make the least personal exception of the *Chinese* nation, between their bad moral qualities,
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and their religious discipline. *Lantz-tsu* derives his origin from something extraordinary, and supernatural, as all other legislators. *His mother was a virgin in her conception, and the co-operators towards his formation and his birth, were the ærial and spiritual genii.* The organization of his body, and perfection of his soul, required eighteen years. After that space of time, the belly of his mother opened at the navel, and the divine mortal issued out, with his teeth and all his other members, formed, in proportion, with his age. The world was not then worthy to possess him; so he was carried away, (people know not well where,) by his fathers, who educated and infused into him, a good portion of science, entirely divine, and brought him down at length to earth surrounded with clouds, from the height of their residence, where men received him as a gift of heaven. Such a being as this, was to give them new laws by force, otherwise what use was this extraordinary conception, so contrary to the laws of nature? Of what use his translation into the ærial regions, and so singular an education? Of what use his numerous fathers, spiritual, and almost divine.

THE very celebrated and inimitable Sir WIL-

LIAM JONES, who has not had, and, perhaps, never may have his equal in *Asiatic* literature, has shewn us the great probability of a common origin of the *Sanskrit* and *Chaldean* languages; we may even say, has shewn the certainty of it. It is true also, that of ten words which the modern *Chaldeans* pronounce, there are several which appear to be *Sanskrit*. I can only judge by my ear; but the sound of the words is the same, as that of the *Chaldean*, which I comprehend a little, by having passed some of my time among the modern *Chaldeans*, who inhabit a part of *Mesopotamia* along the *Tigris*, in *Diarbek*, and on the mountains of *Curdistan*, where people speak no other language but the *Chaldean*, mixed with *Arabick* and *Turkish*. I am ignorant, whether the signification of the words in both languages is similar. However, I have remarked, that some signify the same thing in both tongues, and the pronounciation differs not in the words that I remarked, except in two vowels. Almost every where, above all in the substantives and infinitives, what the *Sanskrit* pronounces A the *Chaldaic* pronounces O; and what the *Chaldean* pronounces I, as the *Romans* pronounce it, the *Sanskrit* pronounces A. If by this resemblance, and by the similarity of characters, which are observed in both the languages, people can deduce the same origin;

gin; by a parity of reasoning, some other learned men have given credit to the identity of the origin of the hieroglyphics of *China*, and those of *Lantz-su*. It is what one may be permitted to doubt strongly, for the reasons that I have presented. By his scientifick and literary researches relative to Asia, ancient and modern, SIR WILLIAM JONES has merited the applause of all the learned, and of the different academies, and his happy successes should cause publick monuments to be raised to him, wherever literature and science are honored. Universal gratitude should await him for the lights he has afforded us, and that he still continues to bestow. There have, nevertheless, been some, who having but little value for those studies, say, of what use are they? Whither do those researches lead? In what are they useful to the happiness of society? These reasonings discover at the moment, the soul of him, who makes them, or adopts them. As soon as they fail to discover in these studies, the calculation of interest, that they hear not pronounced the words so dear to their hearts, as 50 or 100 *per cent*, they cease to think them of the least utility. How unfortunate it would be, if all the world resembled them! They know not, or seem not to know, that if their favorite calculations exist, they are indebted for them to the light of science alone,

which

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which, diffusing over the surface of the polished world, the sentiments of justice, propriety, the pleasures of ease, and even luxury, render the calculators able to satisfy their ruling passion. If there existed none, but people strangers to the sciences, that is to say, if the whole world were savages, human life would be a curse, and not a blessing, of nature. The brutes would have the superiority every where, over man. I appeal to a great part of *Africa*, where the sciences are not known. There labour is also wanting to the earth, which is divided into bogs, deserts, woods, frigid and inaccessible to every human creature.

THE few barbarians, that are found dispersed here and there, live but for their mutual destruction. Thence is seen the cause of the superiority of monsters and wild beasts over man, in those countries, and it would not be at all astonishing, if they should in a little time, gain the ascendant over such of the human species, as are found within their reach, as was observed very judiciously, and with energy and politic expressions, by a modern philosopher.

MAN has received the power of improving himself, and creative and preserving nature has given him the power necessary to prevent the greatest

ills which attend the human species. Those extraordinary men, who, (like SIR WILLIAM JONES) by their knowledge, studies and labors, at once polish the world, and render it happy, should be regarded, and treated, as the ancients respected their heroes, by making inferior deities of them, and decreeing them a publick APOTHEOSIS. An author, *M. Serran de la Tour*, seeming to vindicate the savages of *America*, has found fault with, and expressed himself in terms a little too strong against, the *English*, who by every possible means have sought the destruction of those savages; had there been among them learned men or lovers of the sciences, they would have known how to value the property of their neighbours, and have known, that, notwithstanding their attachment to the *French* party, they were not permitted to lay waste, to pillage, ravage, burn, and destroy the *English* plantations. It is, therefore, from ignorance of the sciences, and the consequent effects, that evils exist on the earth, and attack the human species.

IN refusing the *Chinese* almost all the moral qualities, those in particular which relate to society, some knowledge of several arts, and some science cannot be denied them. It has been *chance*, rather than other causes, that has taught them arts; and
accidents

accidents have procured them some tincture of science. This is an article on which people may be easily deceived, if they suffer themselves to be prejudiced on account of what those enthusiastic admirers of the *Chinese*, have written, in their favor, or what has been written against them, (with great energy without doubt,) but without sufficient proofs of what has been advanced. This is not a matter, of which, it may be said, that the *medium* should be admitted between contradictory and opposing accounts: For, if reasonable criticism induces us to embrace neither party, nor the medium between them, we are obliged to credit what appears the most rational and best founded, or that approaches the nearest to the truth, which we desire to find in matters enquired after.

AMONG the facts mentioned in the *Chinese* history, is that of the voyages of the *Chinese* vessels, not only to all the islands of *Japan*, which they mention by name; but what is more astonishing, is their speaking also, of some made even as far as, 30 or 40 degrees of southern latitude, and from 150 to 180 of longitude, which would nearly denote *New Holland* or *New Zealand*. On the other side, voyages are spoken of, made as far as 300 degrees of longitude, and 40 degrees of latitude, which appears

pears to be as far as the *Isle of Chiloe*, and the *Land of Magellan*. The date of the epocha of these facts, is at thirty ages before our æra; but, as in these annals, they speak of degrees of the line, and tropics, and use other terms, which were invented and adopted a long time after that epocha, they appear to us suspicious, and perhaps they have been invented by the *Jesuits*, to make their court to the Emperor; we may be the more inclined to believe them fabricated, as knowing that the form of the *Chinese Junks* is now what it has always been, and thence we must be convinced, that it is almost impossible, that those *Junks* could have undertaken such voyages.

BUT on the other side, it appears incontestible, that the *Chinese* have made voyages as far as the *Mouth of the Indus*, and perhaps to *Socotora*, fourteen or fifteen ages before our æra: For we have accounts of them in many ancient writers, (particularly in *Clement, of Alexandria*,) which informs us of the *Chinese* productions, purchased by the *Greeks* and *Egyptians*, at the *Island of Socotora*, whither the *Chinese* barks had brought them. *Herodotus* speaks of several *Chinese*, who being at that island on account of trade, had been engaged by promises to pass over into the continental country, to the westward of the isle, to make, a kind of Treaty of Commerce,

merce, with the GREAT KING ; and this continent can be no other than *Africa*, and more particularly *Ethiopia*, whose princes bore formerly the title of GREAT KING.

AT the time of the invasion of *India*, by *Alexander*, the *Macedonian*, we know, that on his passage from *Jenab* to *Toulouba*, he received stuffs, and other *Chinese* productions, which had been brought there by the *Chinese*, who followed his army, and had come from the *Nitab*, supposed to be the *Indus*. But in these voyages much skill was not necessary. For, with their junks, they could always, with little interval, sail along the coasts. Therefore, when by *Chinese* navigation, people would conclude, that they were *learned* in that art, they deceive themselves, and all that can be granted them, is, that they knew very little indeed, of the needle in theory, and less in practice. The same thing is nearly seen in our days among the *Malays*, who frequent the *European* vessels, whence they get some slight knowledge of the existence of the compass, and less of its use, when they are obliged to lose sight of land. Even now, several of those touched needles, very ancient, are to be seen in the cabinet of curiosities at *Pekin*, which are very strangely constructed ; another likewise a little different may be
seen

seen at *Dresden*, brought there, as they say, by a *Dutchman* from *Batavia*; their form is oval, of a circumference not greater than forty-two inches; their boxes are two feet high, and generally enclose six different needles, three of which are near the middle of the box opposite the other three, which are inverted over the first. The greatest, which is in the midst of all the rest, is an octangular mass, of the thickness of two inches, and of the length of three; they are laid on gold. The *Chinese* themselves know not how to use them now, and say, that they do not comprehend how they should point to the *North*, since the action multiplied between them must be very doubtful, on account of the little iron nails which were in every part of the construction of the box.

WHAT has just been said, deprives not the *Chinese* of this first invention, unless one should chuse to attribute it, to chance having shewn them its principles, which they left without examination, and without drawing any conclusions, on account of their ignorance. Invention, in any art, was never the portion of Asia. The talent of *imitation* may be resigned to them.

In the same cabinets of curiosities at *Pekin*,

is now to be seen, a kind of compass, which their ancestors used. It is constructed in such a manner, that it can turn only on a little point; almost at its middle, it presents an horizontal point, which directs to the *South*. The learned in navigation, and those who are never so little expert in Nautical sciences can conclude, that this circumstance alone, of the *Chinese* needle, and their compass, must have prevented them, from making long voyages at sea, out of sight of land.

IN almost all the countries which are between the *Equator* and the *Tropic of Cancer*, and even some degrees beyond, salt-petre is found in abundance. It has always been in *China*; and a charcoal-man anciently making his coal, on an earth containing salt-petre, saw the earth take fire, sparkle, blaze. Having communicated what he had seen to some one more skillful than himself, a powder was made from charcoal and salt petre, which, nevertheless, did not kindle as expected: For to produce that effect, people added, after several experiments, sulphur.

WHETHER this chance must have given to the *Chinese* the merit of the invention of powder, I know not. People have exclaimed at the wonder, and have exalted that merit, as a certain proof of the
early

early existence of the arts and sciences in *China*. This fact is drawn from several ancient *Chinese* manuscripts among the *Bonzes* of the cities, where there are convents of them, and who give themselves a pleasure in relating this accidental circumstance, as a trick on the people of rank, who do not follow their doctrines. For the great men of *China* say, that it was one of them who discovered anciently the art, by dint of genius. Does the *German* monk, to whom people have attributed, more recently, the invention of powder, owe it to chance, the profundity of his reflexions, the multiplicity of his experiments, or to some *Chinese* book, (then very rare) with its commentaries and translation? The art of printing is likewise attributed to the *Chinese*, as a proof of their invention; yet they have never printed well in *China*. Besides, every savage people, even at the beginning of small societies, used to print on their bodies, figures and signs, and thereby represented their ideas, and made themselves be distinguished reciprocally. Captain *Cook* and Mr. *Bougainville* have brought to us, in *Europe*, stuffs of cotton, and barks of trees, on which savages have printed different figures and signs, to make their ideas be comprehended, and those figures and signs were printed by islanders, who had never seen other men, than those of their island, which
they

they believed to be the only land that existed. Perhaps the ancient *Chinese* having those figures and signs, as well as other savages, were the first to collect them, whence printing would owe its birth : This is all their merit. Nevertheless, we must avow, that the *Portuguese* who were the first *Europeans* that dealt with the *Chinese*, in *China*, and after them, principally the *Jesuits*, who introduced themselves there, instead of telling the truth as far as they were acquainted, or instead of saying nothing, have related to us so many absurdities, have translated what they scarcely comprehended, and have in the sequel substituted so many tales and fables under the veil of antiquity, even with regard to the cabinets of the Emperor, whom they flattered with great servility, that many cotemporary and subsequent writers, have hardly done any thing more than copy them, whether through ignorance, deference, or adulation ; so that matters have been more confused than before. But the veil of mystery and darkness has fallen with the *Jesuits*, which circumstance has given, and will afford, means still more and more certain and less subject to deceive, for developing the confusion which involves every thing that respects ancient *China*.

WHEN we speak of the *Chinese* astronomy,
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their astrology, and arithmetic, and whatever relates to those sciences, we should surely believe we see the birth, cradle, and perfection of them in the talents of the ancient *Chinese*. And nevertheless it was only since the good treatment of the *Jesuits* in the Imperial palace, and all *China*, that we have known the great virtues, superior talents, excellent understanding, assiduity in labor, accurate researches, and happy success of the ancient *Chinese* in the sciences, in mechanism, mathematics, and every thing that can do them honor. But the evidence which the *Jesuits* and others have produced, is neither convincing, nor sufficient, and appears to be of too late date. Unless they prove clearly, that the *Chaldeans* and *Ethiopians* were not the first who made astronomical observations and calculations, and deduced, from facts the appearance of comets and eclipses, we may be permitted to doubt of the merit of the *Chinese* as discoverers in those sciences, and may yield them, in exchange, the praise of having excelled the *Chaldeans* and *Ethiopians*, by having cultivated them, with some success, during three ages, and not more.

As to what regards the present age, the *Chinese* are neither more nor less instructed. From the *Indians* of the peninsula, they know something by practice: The calculations that they make, by rote
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in astronomical matters, are always defective; their rules and tables are insufficient and imperfect. What the *Chinese* have heard from the *Brahmins*, is too obscure for them, and since the *Jesuits* have left them, all their sciences vanish, and and fall into oblivion, which proves, I think, that it is to the *Jesuits*, and not the natives, that *China* owes its renown as to these sciences, (as well as many other perfections) if ever it possessed them.

To convince ourselves, we should see the famous imperial observatory of *Pekin*; the ancient machines are pell-mell abandoned in a room, near the *Tower of Observation*; their forms hardly differ from the astronomical rings, their workmanship is gross and irregular. The transverse lines which divide the meridians are not in the least exact. The only good instruments of *Bronze* there, which people admire, were made by the *Jesuits*; the handsomest and the best contrived, is the celestial globe of six feet (wanting two inches) in diameter, and suspended in such a manner that the least impulse makes it describe the circles required. But the *Chinese* have never known how to use it; they had even a sort of repugnance to look at it. Every novelty displeases this people, and it is owing to their attachment

ment to ancient customs, that their obstinacy in rejecting the new methods of administering medicine in general should be attributed.

On the contrary, I am the panegyrist of the *Chinese*, in treating of their address and happy facility in foundery, and mixing of several metals, from which they compose thirds, which impose on those who know not their method! The result of their operations on these articles, could not but add something to what we already possess; and their industry in giving us another body, which nature has refused, merits praise; but, alas! the *Chinese* are always *Chinese*. They deceive the buyers of the productions of their operations, and sell them one article for another. *Tutenague*, for example, which they dispose of pretty dear to the *Europeans*, is but a composition of theirs, of lead and the juice of samitory, in which they boil the metal three quarters of an hour; then mix it with sandaraca, and a little arsenic, and place it again on the fire, in an octangular pot of iron, nearly filled with little pieces of steel; some add salt-petre. Curiosity alone enabled me to learn several of these operations. The "*Edifying Letters*," and the "*French Encyclopedia*" speak, if I mistake not, of these mixed metals, but I recollect well, that having the same

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Chinese

Chinese workmen to execute the process, mentioned in those works, no result was derived from it.

I AM well persuaded that *European* workmen might derive advantage from their methods: Founders and statuaries in particular. They would require only patience, to repeat the experiments, and would, by that means, attain the degree of perfection in these compounds, that they possess in *China*.

THE most estimable article, which respects *China*, is the great fertility of a large portion of their lands: To what must we attribute it? To their astonishing method of collecting the waters even on the mountains? By distributing them by degrees in their fall, and diffusing them at length on the plains? This is one of the *Chinese* wonders, As for me, I think it must be attributed simply to the nature of the soil, its surface, and that of other matters, which support and ferment it. The land, in general, has not more than a foot and a half, or two feet of vegetable soil, and what naturalists call *MARGA TOFFACEA FISTULOSA*, to the thickness of fourteen feet, we then arrive at sand to a great depth. In *China*, and particularly in its southern and south-western parts, the earth gives, at its surface, almost the thickness of three feet in vegetable

ble soil, and the *MARGA TOFFACEA FISTULOSA*, gives on the contrary but six or eight, at most. Whether this difference of the vegetable soil, in quantity, can be the physical cause of the greater fertility of the *Chinese* soil, or not, we cannot doubt; but this fertility is not every where equal. The lands which are most to the southward, are more fertile than the rest; and the mountains never as stony there, as else where. Their earth is volatile and porous, and yields readily to the impression of iron; the rock is not often found there but at the depth of some hundreds of feet. Thus the vegetable salts nourish the vegetable soil.

THOUGH all vegetables can be sufficiently nourished on a soil of two feet in depth, yet it appears not absurd to believe, that the deeper and thicker it is, the more nourishment and substance vegetables should have, and we should have them larger and more exquisite in taste. *Europeans*, who judge that the taste of the vegetables of their country, is more savory than that of the *Chinese*, cannot be competent judges, since it is not agreed that the taste of *Europeans* is the best. If we will examine nature, and the essence of the land, we will readily perceive, that being porous and saponaceous it draws to itself the juices of the vegetable earth which is on

it, consumes them, and lets them flow through its pores to its interior parts; Thus if it is a great mass, and the vegetable earth is in small portions, and divided into several surfaces, it is evident, that the soil which is found in a state opposite to this, ought to be most fertile. To which if we add, the salts with which the *Chinese* earths are charged and the effect of the dung produced from their numerous cattle, nourished with vegetables, impregnated with those salts, we shall have no scruple to say, that the merit of the *Chinese* in the fertility of their lands, is not astonishing.

THE only merit that could be granted them, would be their truly industrious method of watering their grounds; if on the contrary it did not serve to convince us of their laziness and ignorance: For, with *their* means, they ought to have triple the produce which they really receive, and always a sufficient surplus to prevent the famines so frequent in this empire; to remove the unnatural pretences, to sell their children; and finally, of being obliged to support themselves with all sorts of aliment; with insects, reptiles, and food the most disgusting, which produce the pustules and ulcers, with which their bodies are covered; one of the essential qualities of which, is, that of being communicated by

the touch alone. We need not seek elsewhere, the cause of the stink of the exhalations, and the perspiration of the *Chinese* bodies; it proceeds from their nourishment; and the frequent diseases seen in *China*, and unknown in *Europe*, to our most skilful doctors, are but the effects of their food, and in particular of the flesh of putrified animals.

WHAT has just been said presents us with two reflections. One, that the vulgar, that is to say, the greatest number of the inhabitants of this empire, follow the doctrine of *Lantz-su*, which permits, and even enjoins, the supporting one self with the flesh of putrid animals, and every kind of meat: He himself set the example. The other reflexion to be made, is, that the science of medicine with which the *Jesuits* and others, have chosen to decorate so highly, the ancestors of the present generation, has not been transmitted to them. There is not a single *Chinese*, who knows as much of that science as a scholar of a year in *Europe*; all their science consists in reading some books which treat of it. They have ordinances, and even apothecaries shops: They have several books, as in *Europe*, those of *PISSOT*, *HALLÉN*, and *HALLER*: but they have never had a Doctor of Physic, who approach-

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ed, even the shadow of those justly celebrated men, The *Chinese* Physicians are exactly what the quacks and empyricks are in *Europe*: They have even their CAGLIOSTROS, MESMERS, and their COMUS's; they possess secrets even more in number than the little ALBERT, by which they cure sometimes, and kill very often.

THE *Chinese* manufactures, of every kind, are displayed to the eyes of all the world, who judge of their imperfection; and we shall find none, of which we have not better in *Europe*, that is to say, of those that are compatible with the climate. The best of their porcelains, which they make for the Court and Grandees, never attain the perfection of those of *Europe* in greatest repute. That of *Saxony*, resists fire, better than the *Chinese*, and if the colors, and the varnishes that the *Chinese* have, in their country, in all their perfection; and if the waters, air, climate, in fine, every circumstance was not so avorable to them, for these sorts of manufactures, there would be room to believe, that they would not be an object of exportation, for all the rest of the world; and the madness of the *Europeans*, in particular, for those articles, would not have lasted so long.

IN their ink, paper, stuffs, cabinet work, gold

work, and all the rest of their works, except in ivory, what particular merit have they? Why do the people in *Europe* and elsewhere, seem to esteem them so highly? I must say, it is but the necessity of commerce, and exchanges, more forced in *China* than elsewhere. It is only the circumstance of the remoteness of *China*, and the ridiculous folly of the coxcombs in *China-ware*, which cause this commerce to exist? Let them compare the labors of the *Chinese* manufactures, the most ancient that are known, with the most modern, and they will see, that the difference is nothing, unless we except something of form. But this *Chinese* soil produces things which are peculiar to it. Botany especially, and Natural History, in general, have wherewith to content the curious, who are the most insatiable. If the *Chinese* government, were not so jealous, and severe, in keeping away the *Connaisseurs* in those sciences, they would gain much, and discoveries would spread themselves considerably; but the *Europeans* who stop some time at *Quanchen*, or sail along the *Coasts* of *China*, have seldom pursued these objects, and then, only by stealth. The small number of others who had opportunity to go to *Pekin*, and further still, were too much observed, for them to be able to get into the country

country to investigate them, and to examine the natural productions. The *Jesuits* alone, have been able to attain this; but the major part of them either were shut up in the imperial palace, to labor there in mechanism, or calculate astronomy; and the rest were occupied in the "THE VINEYARD OF THE LORD," so that we are indebted to them very little, in what respects botany, and natural history.

THE kind of *Christianity* which was in *China*, in the happy times of those *Fathers*, was pretty much diffused through the several provinces of this vast empire; and the number of those *Christians* was nearly 200,000. They privately sent to *Rome*, some children of their proselytes. These children were educated there, in the human, as well as divine sciences. At their return from *Europe*, the entrance into the interior of their country being easy to them, they spread themselves every where. It is to some of them that we owe our acquaintance with some herbs, roots, trees, shrubs, mines, and several other topographical, and geographical facts. 'Tis in vain to flatter ourselves (as some among the *Europeans* do) with the knowledge of the ancient and modern characters of the *Chinese* language; in vain they wish

to persuade us, that they know them; people will always have much difficulty in believing their assertions. We know, as well as they, that the study of the ancients is the source of the knowledge that we acquire; but for to study them, they must be comprehended; and all the writings of Europeans, that we have hitherto seen, relative to the Chinese tongue, are not sufficiently convincing, to induce us to believe their authors: however learned, and well experienced, in other branches of literature. Thus, I think, we may be very happy in being able to study the writings of the Chinese, who were educated in Europe.

WITH the writings of one of these in the hand, we find easily in the province even of *Pekeli*, on the territory of *Tsot-tcha*, (a little town), a wild shrub of the height and form of a young cypress both in the leaves, and bark and branches; its flowers are divided into twelve fillets of purple color, the calix is three inches long, and five in circumference; the pistil gives a fruit which has two kernels, and each of them is like a nutmeg, which they gather during the months of *August* and *September*; their colour is yellowish; its odor is heavy, its taste sharp and strong, and nevertheless not disagreeable. These kernels are, with great difficulty broken, and are
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nevertheless very light, people extract oil from them they grate them also, and use them as spices. If this wild shrub, of which none of our authors speak, was carefully cultivated, it might serve instead of the nutmeg. It loves a humid soil, and a foggy climate. Perhaps it might be transportable into *Bengal*.

By universal consent, the camphire of *Sumatra* is much better than that of *China*, as produced in the market for *Europeans*. However, there are reasons to believe, that it might equal the first, if the *Chinese* were anxious about its cultivation. It has been observed, that the small quantity which has been cultivated with care, has surpassed that of *Sumatra*: For it does not excite heart-burns, nor headaches, as that of *Sumatra* does; and they have also perceived in it, some other valuable qualities, of which, those of fortifying the stomach, and dissipating readily the obstructions, are the principal; and people have constantly observed, that it gives much more activity to the medicines with which it is mixed.

The camphor tree of *Sumatra* has been compared (from its exterior resemblance) to the laurel; but this resemblance is not easily perceived at the first glance; on the contrary, scarcely have people
seen

seen that of *China*, than they think it is a laurel, the similitude is so perfect.

The trees on which the silk-worms are born and work, are not at all of the species of our mulberry trees: they are in truth but small shrubs approaching the same species, not higher than two feet, loaded with several branches, that are strong and whose innumerable little indented leaves (which serve the worms for nourishment) resemble much the common grass, with which the meadows are covered; on these branches the worms are born, labor, and undergo all their changes. The proprietors of these shrubs have but the trouble of gathering the silk, which remains on them. The pods which remain, either through forgetfulness or choice, renew the generation. From this silk, the *Chinese* make many works which serve for the most part for strangers. This silk is coarse, not very flexible, and is subject to break; with some care and intelligence people might give it the same perfection as the other, which the *Chinese* manufacture admirably. It is among these shrubs which are on the plain that they often find worms, whose thickness exceeds not that of three or four hairs, and of an astonishing length, of a green colour, just like the leaves of
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these shrubs which they surround and exist upon. At first, when seen, they appear, like a thread of green silk, and if one is not attentive to prevent it, they leap on the body, or on a limb, which they surround; and embrace so closely, that they bury themselves in the flesh. Among the species of goats which give musk, we ought not to comprehend another animal, which gives the best, and is found in the mountains to the northward of *Pekin*: it resembles the wolf much, has the same features, same figure, a little larger and redder; it is called *Tvorz*; it moves only by leaps; its eyes are as fine and as large as those of the stag. The musk of this animal, is more precious, more esteemed, and dearer, than the other, which we know of; its effects are the same, except that they are quicker and more efficacious, and its odor does not cause the headache. Every kind of Serpent keeps at a distance from it.

IN *Hindooستان*, people find the *Gooroodo*, the sacred bird of the *Indians*, which I shall treat of in the second volume. It is found likewise on the highest mountains in *China*, which not being of a different species from the *Indian Gooroodo*, presents, nevertheless, some striking differences, which are caused from some casual

casual circumstance. The Gooroodo of *China* is, from the bent point of its beak, to the extremity of the feathers of the tail, five feet and three inches; the beak has on it three cases, one over the other, and is almost a foot in length. Such was the one which they preserved at the Physicians of the emperor, whom I have made mention of, at the beginning of this book. The other parts resemble the Gooroodo of *Hindoostan*, and he subsists on the same sort of nourishment. This difference which appears not of any consequence for natural history, is yet to be remarked, because it may afford some light to a mythological epocha; and on the difference which exists between the *Bramin Indians*, and those who passed into *China*, and established there a small sect, one of whose principal dogmas is engrafted on the transformation of RAMA into a Gooroodo, such as is seen in *China*, and of which we have just spoken. Even those small beings butterflies, are interesting and useful in *China*. The species are innumerable; the beauty and vivacity of their colors; the arrangement of them, elassd by the disposing hand of nature, enchants; their appearance is beautiful, and their utility, is great. They are easily caught by means of a weak solution of gum, with which the *Chinese* rub the branches

branches of the shrubs and herbs, on which they voluntarily repose: As soon as they touch them, their liberty is lost, and soon afterwards, they die. They gather them by thousands, which they throw into water, where they putrify in a short time. These bodies in this state, reduced to powder, form one of the principal ingredients in the composition of the colors that the *Chinese* use in their works.

YELLOW copper that has the touch of gold which we see abundantly in *China*, is neither a manufacture, nor natural production of the country, it is *Japan* which gives it to *China* in exchange for its white copper, which looks like silver. Several *Europeans* and *Indians* have been deceived in these two articles, to which it is very necessary to pay much attention in commerce.

IN general, one may say, that the *Chinese* plains produce a great number of plants unknown in *Europe*, the knowledge of which, might be useful both to the human species, and to animals; that the mountains contain mines, which one might suppose rich, since the country people find gold in abundance, which the torrents that fall plentifully from them roll down into the plains. This gold,
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which they thus gather, has as an incrustation, a kind of SPATH, of a dazzling whiteness, and almost incapable of resisting the hammer : it is that, which they bring to *Quancheu* hidden in the pots, in which they have butter to sell, and in other vessels where it is not suspected to be.

IF Mr. *Blake* had lived some time longer, in *China*, *Europe* would have gained much from his indefatigable assiduity in studying the natural productions of the country, all the amateurs of science should regret him the more, as no body as yet has replaced him. What he has left us, on the natural history of *China*, in his letters to his father and friends, afford an infinity of knowledge, at the same time that they prove his merit, they make us feel pain in having lost him so soon : They speak of him still at *Quancheu* with feeling : He was there loved by every one, not even excepting the *Chinese* themselves, whom he had forced by his virtues to esteem him.

THE trade of *China* is (generally speaking) the surest, and most advantageous that the *Europeans* can engage in, in *Asia*, notwithstanding all the obstacles and rogueries of the *Chinese*. We have spoken of it before, we have only to recapitulate

pitulate those articles, which do, or ought to compose it, actively, and passively. They bring to *China*, cash, teeth, and tusks of elephants, fine jewellery, sandal-wood, saffron from *Europe* and *India*, pepper, cloth of every kind, fire-arms, fine woollen cloths, clock work, eagle-wood, opium, snuff, perfumes, the salt-petre of *Bengal*, fine pearls, gum lack, strong liquors, the camphire of *Sumatra*, birds nests, arrack, beetle, shells, shark-fins, deers nerves, civet, orpiment, mother of pearl, sandal in paste, to rub the body, cotton, particularly what they load from *Surat*, and every kind of gum, for varnish.

To these articles we may add, false pearls, nerves of the antelope and swine, coarse woollens, false gems, white and colored; some of the composition which is called *Rajemahal* stone, of which the *Chinese* are fond; *Moulton* earth, gun-powder, medicinal preparations, with directions for the use of them, in the *Malay* tongue, all sorts of handsome hardware, the red and yellow *Morrocco's* of *Diarbekir* and *Erzeroum*, which may be easily obtained by the vessels of *Smyrna*, and *Scanderoon*, which is considered the port of *Aleppo*, where the caravans from *Persia*, and all the countries which are beyond the *Euphrates* and *Tigris* arrive. They
prepare

prepare in *Bebar* also a drink for *China*, which would be another article of active commerce, for the *English*.

THE articles brought from *China* are known; and those who engage in that trade, are better able than any one, to ascertain the qualities and quantities of the *Chinese* merchandizes, that they have in the market; by regulating themselves according to their commission, and by observing as much as possible, what has been mentioned above.

The *Chinese* policy, consists, in making a pompous and false display, of the power of their empire; in saying that its revenues are immense, that their army is innumerable; in shewing a great contempt for strangers, and above all, for *Europeans*, in absolutely prohibiting them from entering the interior of their country, punishing them very rigidly for the least fault and finally crushing them by their insults and injustice. They are so fearful of some enterprize on the part of the *Europeans*, and especially of the *English*, that they have already deliberated at *Pekin*, whether they should absolutely shut all the ports of *China* against them. Their hatred, their contempt, aversion, and fear, aug-

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ment daily. It is of that empire that I wish to see a part dismembered, and possessed by the *English*, who appear more than any other nation in a condition to execute those wishes. In great affairs, and where there are few measures to pursue, circumspection causes to be prudent. In such cases the boldest steps are the wisest, and the excess, even of audacity, becomes an assurance of success. Besides, favorable opportunities do not present themselves often. The time in which I write is really the proper one for to put in execution this project, which is relished by sensible people.

I feel an inexpressible consolation, in hearing that *England* is sending an ambassador, to *China*. If he wishes to succeed, it is to *Pekin* itself, that he should go. It is proper, that the emperor, and all his court, should hear, the firm and resolute tone of an ambassador of the British nation, to which he owes redress for its wrongs. The time is come, when the veil of mystery should fall, and ideas, just and proportioned to that vast monarchy, should take place of those, which people have till now entertained of it.

As often, as the empire has been attacked vigorously, it has been subdued, and the foreign conquerors

querors have reigned there and do still. As often as any powerful man in *China*, has displayed the standard of revolt, separate kingdoms have been formed, from which much trouble has arisen to the throne. As often, as the *Chinese* mountaineers, have refused to pay tribute to the emperor, they have succeeded, and there are some people of this description even now, in the neighbourhood of *Pekin*, who are independant; and whenever *Tibet*, *Napaul*, the kings of *Ava* of *Cochin China*, and *Great Britain*, unite, in taking from the *Chinese* empire, such parts of it, as they may respectively prefer, they will readily obtain the objects of their pursuit. But yet, once more I assert; that occasions more favourable than the present, do not present themselves often.

It is really time, to give a good lesson to the *Chinese*. In my thoughts, I sometimes transports myself to *London*, and place myself, not in the midst of the two houses of Parliament, where too much eloquence and talents would be necessary, to procure attention for me; but in the midst of the people: and I say to them, "*Englishmen*, do you know that the *Chinese* despise, insult, and deprive you of civil liberty, in their country; strike at you,

in the persons of your countrymen, and ill treat you (through your fellow citizens,) in the highest degree. Know ye that your countrymen who go to *China* as traders, can have no free communication, but with *Chinese* commissaries, appointed to fix the prices of the merchandize, of your country, and their own; know then *Englishmen*, that the patience of your countrymen, is now exhausted, on account of what they have suffered for a long time; moreover, that they are disgraced, in the eyes of the *Chinese* themselves, as well as in those of the persons, who are spectators of the treatment they receive. Know, that the love of that gain, which hides so great a portion of what they suffer, can lead them to that degree of insensibility, which may in time irreparably injure, the national character. Know *Englishmen*, that these same *Chinese*, owe your nation, very considerable sums, which they will not repay; and know, that they would not merit even the glory of having you for an enemy, if they deserved not to be punished."

EVEN the ambassador of *Great Britain*, before he arrives at the tower of *Lyon*, will see the truth of what I have said before, respecting the river, and the obstacles placed there to retard the passage up.

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On his arrival at *Quancheu*, he will be received by the *Viceroy*; not with the honours due to his character, but he will be loaded, and overburthened with compliments, which are forced, cold, and discouraging: If he chuses not to lodge at the factory, which is by no means convenient, he will be lodged in one of the Imperial palaces: The *guard of honor*, will be given him in great numbers, who will prevent any *Chinese* from entering his apartments, without the permission of the *Viceroy*: Every communication with the people of the country, will be interrupted: His house will be filled or surrounded with spies: He will not be able to go at his pleasure through the city, or abroad; and when he chuses to solicit any answer, they will overwhelm him with visits, compliments, delays and equivocation, to tire his patience, and overcome his constancy.

If his commission is to go to *Pekin*: various *unforeseen* accidents, inundations, epidemick diseases, a violent indisposition of the emperor, or some of the empresses, or even some extraordinary comets, will be announced, together with a profusion of ceremonies to retard, or prevent his journey. But at length if his patience, constancy, and firmness, succeed, and he begins his journey to the Imperial

perial residence. I then with him, ten times more coolness, and its concomitant qualities. Perhaps he will not arrive in less than five or six months by land or water; which ever way he chances to proceed. His liberty will be curtailed, while his body will also be confined in a coach, or bark, nearly as in a cage. The windows and doors will be closed; scarcely will they be opened for him, at different times and in places, where nothing will be to be seen. In all the cities through which he must pass, the *Viceroy*s, and *Governors*, will constantly give him the same reception, bestow the same honors, same compliments, and same portion of respect: and the *Mandarins*, who accompany him in this journey, will take care to cause the most inextricable embarrassments, on the roads, in order to prolong the journey; perhaps, they will even carry him about, from province, to province; and instead of travelling 700 leagues, the distance from *Quancheu* to *Pekin*; he will have travelled twice that number. Not to give him an opportunity of seeing all the empire, but to exhaust his spirits, fatigue him, and retard his arrival, at the capital. And the *Chinese*, are malicious and wicked enough to hope, for some accident to his person, which
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may dispense with his advancing, altogether. It may appear, very malicious on my part, to think in this manner, of the government of *China*; but the event will justify my predictions, and the complaints we shall hear soon, will be my apology.

But, suppose the ambassador arrived at *Pekin*. He will have time to repose himself after the fatigues of his journey, before he sees the Emperor, and enters on his negotiation. I will wager that they fatigue him more in the capital, than even in provinces. He will perhaps be astonished to hear that there are at *Pekin* the *petty*, and *grand juries*. In England, those are dear to the nation, and they feel comfort in pronouncing their names. It is not *entirely* similar, at *Pekin*; those among the ministers who enjoy a good reputation for honesty form the *petty juries*; those who have confirmed that reputation, by their actions, on the *petty*, form the *grand juries*.

THE first of those ministers, are called *thinking* ministers, the second *signing* ones. In all great affairs, those ministers are called to the council. As soon as any step is proposed, the *thinking* ministers have only to reflect, and finally say, whether
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it is susceptible of discussion, or not; their sentiments spoken, they retire. Then the second debate on it, decide, and write their opinions. I believe this approaches very near the notion that we have, of the grand and petty juries in *England*. Here, it is no longer permitted any writer whatever, unless an historian, to proceed further—The ambassador will fall sick: become chagrined, and sad; but nevertheless, the delays, tricks, and deceptions of the *Chinese*, will not end, and he will perceive at last, that it is a strong imperious threatening and categorical tone, that must be held with people, who have no sentiments towards the *Europeans*, but those of aversion: he will see, to what degree the *English* are hated and dreaded; he will see, that the *Tartars* can only be compared to the soldiers of the *Pope*, he will likewise perceive the truth of the proverb, which say, that it is not the *Tartars*, who have conquered *China*, but *their horses*, and yet those horses are very little superior to those of *Hindoostan*: they are even smaller and rather timid.

THE grandees of every order, are the only persons in *China*, who affect to be disciples of Confucius; and to follow his doctrines, precepts, and councils: and thereby they have it more in their
power

power to cover themselves with the veil of hypocrisy, and deceive with more safety and impunity. The people, less skilful than the great, in the necessary art of dissimulation, have never accommodated themselves, to the severity, or justness of the doctrine, of that Philosopher.—Thus they have embraced openly that of *Lantz-tsu* which they prefer, as being more agreeable to them : It conceals not itself ; one of the articles of belief of the grandees of *Cbina*, is that “ NOTHING, is the principle, and end of every thing which exists.” It is from *nothing*, that our first parents have derived, their origin, and it is to that, they have returned, after their ceasing to exist ; all beings differ from each other, but by their figure and qualities. From the same metal, can be fabricated a man, a horse, a tree, or any other body. If all those different parts, were melted into one mass, they would all lose their respective figures and qualities ; and would form only one single, and homogeneous substance. It is the same, (say they) with all beings animated, or otherwise, although varied by their figure, and qualities : They are all but one, and the same thing ; proceeding from the same principle ; that is to say, from NOTHING. This universal principle, is pure, exempt from change, very subtile, and simple : It is, in

absolute inertness : It is neither virtuous, nor vicious, nor intelligent. Its *essence*, consists in being without the least action: "Know (said this philosopher, to his disciples) that there is no other principle of all things, but NOTHING, and that it is from NOTHING, that EVERY THING has proceeded; and to NOTHING all things must return, and that it is there, where all our hopes end." Yet, this philosopher, makes a distinction, between good, and ill, and speaks of recompense and punishment, after death; he requires a very rigid observance of the five precepts: Which are, not to kill any living creature; not to take the property of another; not to pollute oneself by impurity; not to lye; nor drink wine.

YET much labour is not required, to find striking differences in their books. A collection, of doctrinal sentences, which is likewise attributed to *Confucius* says, that if the soul, was any thing else than the body, or were it the same, as they say; it would yet be susceptible of augmentation, diminution, and other effects, of which they say, it is not susceptible at present. When people cut (says this book) one of the members, (not a principal one,) of the human body, the soul exists in the other parts. If it were a thing separate, and dis-

Different from the body, one might believe, that it has lost of its *totality*, the portion, which was in the member cut, which was vivified by it, or that it is diminished, and has retired into, the other members. In the first case, it would be susceptible of diminution, and by consequence of augmentation; in the second, it would be capable of closing itself: And if the soul has these qualities, one can say, that it is *mere* body.

By these doctrines, and sophisms, one may ascertain, whether the *Chinese*, of any consideration, are materialists, deists, or devoid of *all* religion: What is certain is, that they make a parade of them, and particularly of those, which can serve as veils to their hypocrisy and craft: It is not only for the purpose of speaking of their dogmas and morality, that I have inserted these articles, but to acquaint my readers that the GREAT make a parade of those doctrines in the face of the people, and strangers, when they have any thing to treat of with them. If the *Chinese*, of all the people of *Asia*, are the least superstitious, as some person has written, it is only the *local* inspection, of the interior of the country which can convince the world of the contrary. *Quanton* and the other great cities (above all the mari-

time ones) are in *China*, as they are every where else; that is to say, the national character, manners, religion, customs, and even laws, are mutilated, altered, changed. It is the consequence of great population in a single place: and of wealth, and its attendant, corruption.

I WILL here relate a fact, which will enable my readers to form a just opinion, of the *Chinese*, and their government. It is nearly fifty years, since the *Dutch*, massacred at *Batavia*, all the *Chinese*, who were established there, either as merchants, or sojourners. It is not my plan here, to enquire, whether the *Dutch*, or the *Chinese*, were most to blame. The success, shews us, that if the *Dutch*, were not in the right, they were not *entirely* in the wrong. They asserted that the *Chinese* were suspected of some conspiracy. The *Chinese*, on the other hand declared that their countrymen were massacred, that their riches might be seized. The court of *Pekin* felt sensibly, that action: It threatened, but that was all: no consequences followed. The *Chinese* government was prudent, and would not measure its strength with that of the *Dutch*; their weakness would have been discovered, and the *lion of the fable*, would have appeared what it really was. The *Chinese*

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continued their trade to *Batavia*, and the *Dutch* theirs to *China*. People recall to their minds this fact continually : And the *Chinese* content themselves by hating the *Dutch* with all their soul, but the *Dutch* laugh at them, and go on, their own way.

THIS fact occasions us to remember the cruelty, with which the *Chinese* formerly treated the islanders of *Formosa*, whose inhabitants they slaughtered, in the most inhuman manner. What right had the *Chinese*? Twenty-four centuries ago they were ignorant even of the existence of that island; which proves at once, their cruelty and their ignorance in nautical concerns. Simple chance, caused some junks, which a tempest had driven from the land, to anchor at *Formosa* : They were received with pity and kindness, the islanders of every rank, age, and sex, heaped with prodigality upon them, the productions of the most salutary hospitality. What barbarians these *Chinese* were ! They massacred their hosts, and carried away their women, children, and effects. The island was deserted, and remained in that state, until the beginning of the last century, when the *Japanese* seized it, and placed there, a pretty numerous colony, which was flourishing at the time of the arrival of the *Dutch*, who built a house on the sea-shore, to favour their commerce with *Japan*,
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It was not difficult to them, to convert it, into a fortress, because the *Japanese*, were mere traders; and that there existed between them, a kind of treaty of commerce. If the *Dutch* had not been dispossessed by the famous pirate, who seized it, just at the time of the *Tartarian* conquest, they would have remained there, to this day; for never have the *Chinese*, been able, to do any thing of consequence, at sea, by open force. If at this time a very important part of that island, belongs to the *Chinese*: it is to their deceit, and the bravery of a descendant of that piratical king, to which they are indebted.

THE island, has nevertheless no port. The master of that island, if he possesses not at the same time, the little one of *Pong-kou*, which is very near, would not have shelter for a single vessel. The port of *Pong-kou* is large, safe, and quite sheltered from danger. These two islands alone, would form a considerable power, and one capable of exacting tributes, from *China*, and *Japan*. The part of the island, which is subject to the *Chinese*, is fertile, and abounds in every thing; it can furnish enough to maintain ten times more inhabitants than it contains; fleets would want nothing; and as it is divided, by mountains almost inaccessible, it thence happens,
that

that the eastern part is inhabited only by the native islanders, who are rich in gold and silver, and whose manners are neither barbarous nor cruel, except towards the *Chinese* and *Dutch*. Every other nation, which resorts to their coast, is well received, and finds every assistance, that can reasonably be desired of them; some little present of red cloth, painted linsens, or liquors, will obtain every thing wished for, from them. They easily perceive, whether people deceive them, or have any hostile intentions towards their country. In that case, they are intractable. Besides, of what use would it be, to seize their lands? By presents, mildness, frankness, and trade, people can obtain their gold, and the other productions of their country. A treaty of alliance and commerce, might acquire for the *English*, an establishment, certain, powerful, and of the greatest consequence. The *Chinese* have never had any right on this part of the island; the pirate was not master of all the island; nor were the *Dutch* or *Japanese*.

It is to the inhabitants of the *Eastern* part of this island, that we are indebted for the first knowledge we had of being able to save a ship in a storm, by the means of oil. Those people never having had any communication with the *Chinese*, nor any other nation, from whom they could draw
support.

support were obliged to subsist chiefly on fish; their own Coasts not furnishing much, they were obliged to stand out fifteen or twenty leagues to sea; their boats, too small to withstand the force of the waves, so far from land, and in danger of being swallowed up every moment, chance which has always served mankind more than any other cause, likewise served those islanders, in discovering to them, the means of saving themselves with their little boats, from destruction. Numbers of these boats, being one day fishing, they were overtaken by a storm, which overset some of them; the provision of oil they had with them for the use of their lamps, was mixed with the salt-water, and to the astonishment of all the beholders, the boats near those in which the oil had been, were undisturbed. This anecdote being made known, was the cause of those people becoming so very bold at sea. This method of stilling the waves of a disturbed sea, was only known to the inhabitants of the island of *Formosa*, which place never having been much frequented by strangers of any description, much less by *Europeans*, the discovery remained a long time unknown; but it is natural to think, that the *Dutch*, who shewed themselves at times on these coasts, should one day discover this, which was the case,

case, for they were the first persons, who brought the secret to *Europa*. The Captain of a *Dutch* ship, near the island of *Amsterdam*, made a trial of the experiment, in the year 1770, when, his ship, overtaken by a violent gale of wind, was in danger of being dashed to pieces, by the force of the waves; fortunately, he recollected the method used on such occasions, by the inhabitants of *Formosa*, he immediately ordered some casks of oil to be emptied into the sea, around the ship; the waves were instantly abated, and the ship saved. I mention this with pleasure, it is an extract of a letter written by *Mr. Tegnagel*, who was then on board, (addressed to Count *Bensinsk*;) and who saw the operation; the cause and the effect. In the perusal of this letter, the particulars of the operation and its effects, are fully detailed and are very interesting; it is astonishing that such an easy method of saving ships is not carried into execution: Nay is scarcely spoken of, although the effect is certain, as the experience of the inhabitants of *Formosa*, has proved for many ages: *Pliny* and *Aristotle* have made mention of this expedient, to allay the violent agitation, of a rough sea; but the question is, whether those illustrious and celebrated men, mention this as a circumstance, that took its

rise in *Europe*, or the Mediterranean; or rather as an event which had happened, in oceans of which they had read. In another circumstance, chance has equally served those islanders; there is in their plains and fields a number of mad dogs, (owing to the want of good water) which bite travellers, without barking, or making the least noise; the bite of those animals, was certain death formerly, and even the unfortunate sufferers, were abandoned in the fields, to their fate, before death: One of those victims, forsaken near a tree, on which a swarm of bees had taken up their abode they lodged themselves in numbers, upon the dying person sucking every part of him, (particularly the wound received from the deadly bite,) sometime after, this poor wretch having recovered, as from a swoon, had strength enough, to return home, to relate his story, and fortunate escape; since that time, there is no instance of the death of a native by the Hydrophobia, and this is the remedy, exposing the patient to the suction of a swarm of bees; and provoking them at the same time. It rests with physicians to judge, whether this be the true reason of the recovery or not, since the fact, is known to a certainty in the island, as well as to all those who have been there, or frequent it; it is even known in *China*, but what may be

be the action, and the passion, in this mode of cure must be left to our doctors, and academies, to explain; and if cleared up, would be indeed useful, for a disease, which has not as yet, admitted of a cure.

IF ignorance, second mother of all kinds of superstition, if absurd, and ridiculous pride, the never failing cause, of all species of vices; did not impede the spontaneous fertility, of the *Philippine* islands, they alone, would supply and enrich, from their own produce, many *European* nations, without prejudice to the inhabitants. The rich pasture, which oe'r-spreads their boundless plains, should rear immense herds of cattle, of different kinds: Their arable land, should produce six times, the quantity, it now produces; almost all kinds of fruit trees, yield three crops, annually; grain of all kinds, especially rice, yield two crops; and yet, agriculture requires little or no labor; all other species of animal, vegetable, and mineral productions, abound here spontaneously; and all those gifts of nature, are LOST TO MANKIND.

THE actual state of the *Phillippines*, is deplorable; since the *Chinese* have been expelled from thence,

thence, agriculture, manufactures, and commerce are fallen to the ground; the present possessors vegetate in sloth indolence, and ill-timed devotion; and yet, they often shew to strangers, their haughty insupportable pride, and their contempt of all other nations. The natives of the country, who during the existence of the *Jesuits*, bore, with some degree of patience, their hard treatment, dragged their chains, and wore the yoke, with christian resignation, are not now the same, tame, submissive, beings; they pant for liberty, and nothing less than to throw off their yoke, in hopes of which event, they live, in a sort of restless acquiescence, attentive to every motion of their tyrants. The hypocrisy, cruelty, *Hauteur*, and despotism, of the late prime minister of *Spain*, (who fortunately for the whole world, as the natives of the *Phillippines* say, has been dismissed the service, through the wisdom and goodness of the present king,) had alienated the minds of those people so much, that it is hard to be credited, that they should ever think well of him: I don't know whether the complaints of those unhappy people be true, but I know that his name was so much execrated, that parents made use of it, to frighten their children, and to point out, or describe, some monster. His low extraction, was no secret

to them, and the titles which decorated him, did not at all blindfold them; their most ardent prayers addressed to the Supreme Being, consisted in begging that he might be punished; their vows were not granted in proportion to their ardor, extent, or zeal, or he would have been annihilated. Such have been, not long since, the cries, and wishes, of the inhabitants, of the *Phillipine* islands; but principally of the original natives, who are naturally as proud as the *Spaniards*.

A stranger, and traveller, who has not permission to examine minutely, into the equity, or injustice of these complaints, and who only resides, a few months here, who takes but a cursory view of things, cannot form a proper opinion on these complaints; but it is impossible, not to see, the glaring abuses that stare one in the face, or not to hear the general voice; so that without entering into any detail, I can truly say and write, that these islands are so loaded with taxes, and duties under so many denominations, that they are ruined, by them, which would not be the case, under any other government than the one now existing there.

THE ecclesiasticks, secular and regular, of whom

whom the number is prodigious, and whose sloth cannot be surpassed, but by their superstition; whose pride can only be compared to their ignorance; whose luxurious living, has made them mere drones insensible, heavy, idle, addicted to all sorts of debauchery, those I say, enjoy the largest part of all the lands, besides having a great many privileges in trade; by the means of their peculiar regulations they improve those possessions; those landlords, rich in common, and rich individually, each having his mistress, singing sonorously every day, and blessing the donor of those gifts, take very little trouble about the happiness or prosperity of the public; it matters not to them, whether industry be encouraged, or not, their slaves administer to all their wants and wishes.

THE police of the country, irregular and defective as it is, would not be so detestable, if it could act freely, and independant of the church; the governors who are placed here by the king's authority must to hold their places, keep upon good terms with those ministers of the Almighty; if they wish not to be tormented on their return to *Europe*. When a stranger, has the honor, of being in the confidence, of those governors, it is then, they lament and explain themselves fully.

THEIR militia, has nothing more, than the *name*; all their merit, consists in wearing a uniform, laced or embroidered—but, they are in fact, ignorant of the use of powder, muskets, cannon, or any species of military evolutions; or indeed of every thing, they should know; those men, formerly so brave, are reduced to shadows; they complain, that it is even not allowed them, to carry arms—The *Spaniards* think they have just cause, to act thus towards them. So that on an emergency, this militia, discontented as they are, and detesting the *Spaniards* most cordially, would not be very forward, in securing the possession of those lands, to the crown of *Spain*, which they hate above all others.

THE regular troops, that are transported thither from *Spain*, would undoubtedly be braver, and more seared, if debauchery, did not enervate, and weaken them, shortly after their arrival. They are injured also perhaps by the moisture of the country; they must indeed, be soon debilitated; since they were never known, to act vigourously, when wanted. The different classes, that inhabit the Philippines despise, hate, and betray each other reciprocally, as often as they

they can, and with all their hearts and souls; these dissensions alone, would be sufficient, to lose this country for ever, to the *Spaniards*.

PIRATES infest their coasts, take their ships, derange what little commerce they have, land in the country, carry off the inhabitants, plunder and destroy whatever they come across, *Spaniards*, militia natives, under whatever denomination, they meet them; proud and haughty alike, and eternally at war with each other, instead of joining unanimously against the common enemy, expelling them, and protecting themselves, and their property, from those ravages they retire into hiding places, and coverts, and leave the coast clear. The *English*, know very well by experience, that *Manilla*, and all the *Philippines*, are easily taken, and without much bloodshed on either side; but they don't perhaps know, that the greater part of the inhabitants of these islands, (and even of the *Island of Saints*) of all ranks, regret, that they have not retained them; and that their most hearty prayers to God, are, to see the *English*, once more; for they infinitely prefer, a total change, to being severely ransomed, as they were in 1762;—if that ransom has not been fully paid to the *English*, it is not the fault of the *Philippians*,

pians, for they paid it, to the *Spanish* government, who no doubt have *forgot* to remit it, to its right owner.

THE produce of the Philippines, consists in Tobacco, rice, rattans, wax, oil, ebony, all sorts of resins, bird's nests, iron, copper, excellent sugar; whatever is necessary for the navy; allum, buffaloe hides, dyeing woods, saltpetre, mother of pearl, indigo, cotton, pearls, eagle wood, and some manufactures of little consequence; and who will believe that the Phillippine islands, with all their natural wealth, situated advantageously, for active and passive commerce, interior, and exterior, are a burden to *Spain*? We have already said before, that the Philippines (and *Manilla* chiefly) are so oppressed with taxes, that the inhabitants only await a favorable opportunity to shew their discontent. This disposition in them, is not unknown, at the court of Madrid; nevertheless, the conduct, and severe behaviour of *Spain*, is not in the least relaxed towards those poor people, which will undoubtedly accelerate the effects of their resentment. The regulations of commerce, are so defective, that the mother country, instead of benefiting considerably,

is obliged, to send cash from Mexico and Peru; the balance in trade some time ago, was against the Philippines, to the amount of 200,000 piastres, or dollars.

It is very difficult for a stranger to obtain permission to settle there to trade: Naturalists, astronomers, physicians, and all species of philosophers, cannot travel in this country freely, to study nature in all her various effects, without a particular permission, from the court of *Spain*. They will be blind (per force) and they choose to lead the blind. Where will they end, the guides, and the guided? Smuggling, the natural follower of political insult, is the only resource of the inhabitants, as it is also to the natives of old *Spain*, settled here. Those among the inhabitants of these islands, whom we call natives, and who are made christians, without even knowing what christianity is, do not remain in their belief, *merely* because they are compelled to embrace it, by the members of the inquisition; but one must listen to those of them who have got the gift of eloquence. How they explain themselves to strangers, who are of different persuasions from the *Spaniards*! The immortality of the soul, is an article they cannot conceive, no more than the
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other mysteries they have been taught. How are we to prove, the immortality of the soul, say they; how must we bring our *reason*, to be convinced of it? We plainly see, that this was invented, and admitted as true, like many other things that we are made to believe, only for the interest of priests, who call themselves ministers of God, and who principally on this article, have founded all their power and greatness! Kings have likewise found their interests, in the propagation of those dogmas, to obtain the submission, and obedience, of the people; who perhaps without this, would not be so docile. They don't fail however, to comprehend, that the happiness of particular societies, depends entirely upon it. Their manner of expressing themselves on other subjects, is nearly the same; it is not just to condemn those men, who are so unfortunate as not to have received from heaven, the gift of believing such difficult axioms; all that appears mysterious, or has any connection with mystery, in the opinions of those people should not be believed. How could they be different from what they are? They were baptized by force, and surprize, they were told, they must believe what they were taught, else they should be burnt alive, and that in
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the other world, both soul and body would burn eternally? This is the manner in which they are made christians, but they bear the fire of this world, much better than they do the fire of the next. In fine, we must lament their obstinacy, and their privation of grace, rather than punish them.

NOTWITHSTANDING that this is not the place where such a matter can be discussed, we cannot avoid saying, that when faith is not given to men from on high, it cannot be received, supported only on human reasons. In saying that the soul is AFFLATUS DEI, we understand, that it is a portion of God, since whatever proceeds from God, is of his essence: And God cannot die entirely, nor in part. If this AFFLATUS DEI, is not a divine portion, what is it then? Whence have the souls of animals, plants and trees proceeded? Is it not from the same principle, by which every thing that is, exists equally, and in which, there is neither the more, nor the less? Why should the soul of MAN, *alone*, be immortal, and that of other created beings, not be so likewise. What becomes, of the souls, of other animals, after their death? It is said, that they are annihilated, that is to say, they return to the state, in which they were, before their creation. Is it easier

sier to conceive, that NOTHING, can have been the principle, of whatever exists, or that every thing, which exists, can be reduced to NOTHING? Why then shall the soul of man alone, be immortal? Since our ancestors, have established this doctrine, they must have had good reasons for it, and it is not, as a modern author has said, by combination, morality, or any such insufficient reasons, that they have been able to establish it. It is just, say they, that the soul of man, which enjoys reason and freedom of choice, should be punished, or recompensed, according to its actions. This justice of punishment, or recompense, should have place, without doubt, wherever society exists, since it is said that all laws tend to, or regard, publick and private felicity; but, out of this world, we know not whether there exists another society, where the good or bad actions done here, have their proper recompense. Besides, if the proposition in just, why should not the soul of a beast be in liker manner, punished, or recompensed, in a manner peculiar and suitable to that soul? Besides, they add, where is the soul that *singly* does actions in this world; is it not in company with the body? Why then should it not as accomplice, be immortal likewise, that it may be punished or rewarded?

warded? But still more, why suffer eternal punishments and rewards for momentary actions? God, the God, whose goodness, clemency, and justice is every where extolled; that God, who, notwithstanding his foresight and prescience of the wickedness of several reasonable natures, redeemed them, by means of the death of his *only* son. Will that God, of immense mercy punish, and that for ever, a human soul, for venial actions, which even are not bad, but in the consideration of *human* laws? No, that circumstance alone, opposes the belief, of the immortality of souls; when one has not the gift of faith. The creed, which our ancestors have embraced, was reduced into an article of faith, without their even perceiving it, and ruin has attended, and ever will attend him, who doubts of it, in those countries, where it is not permitted, to reason. There even, where they say, that man is free to think, and diffuse his opinions, it would be a scandal, to advance, "that the human soul is as mortal as other, and all bodies," yet, from time to time, there have been, courageous men, who have exerted all their efforts, to prove the non-existence of immortality, but unhappy were they!!

I ACKNOWLEDGE very willingly, the easy goodness of our ancestors, but *we* are not too much obliged to them, in having charged themselves, with the belief of certain articles, that they have left us in inheritance, in the same manner as we have ORIGINAL SIN. We may say without offending, that their almost total ignorance, of the systems of our globe, and other planets, and of what they saw, and still more, of what they did *not* see, was the source of many physical errors, which they adopted, and their blind submission to the decisions of *their* ancestors, who innocently imposed on them, either by their manner of living, (rigid, and austere,) by their superior knowledge, and eloquence, or, by the sanctity of their expressions, and the whiteness of their beards; oftener yet, by miracles, which would not be such, in this age; all these united, engendered several errors, which we pass over easily, as being articles of FAITH.

IN reading the works, commonly attributed to MOSES, DAVID, SOLOMON, and several other authors, whom they call *inspired*, we cannot but feel joy, in many chapters; but, when it is clearly seen there, how much, the ignorance, malice, or
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even the good intention of authors, have added to them, we can no longer feel any thing, but pain. And when I read the scripture, as it is written, and when I have no need of an interpreter, to enable me to comprehend it, (since I know how to read it, and that it was written, that I should comprehend it,) what ought I to say, when I hear the holy fathers, telling me—" what you there read, is *not what is written*; what is written, you cannot read : if you believe what you read, not only you deceive yourself, but are damned," the LETTER KILLS says that great bishop Hippones ; why then write it ? Why has it not killed him, who wrote it ? Such are nearly the reasonings of the natives of the Philippines, and many others, and certainly they might make *me* totter also, if I had not faith ; just the *faith*, whose praises *St. Paul* has celebrated, when he directs us to *captive our reasons* ? But it would be desirable, that they had given us more understanding, or had not ordered us, to be always ready, to give a *reason*, for our belief.

THE Philippines, contain several volcanoes, none of them have yet thrown up lava like that of Vesuvius. All the volcanoes, which are in the islands,

lands, placed under the torrid zone, throw out, only vitrifications, of different degrees, which might, almost form, different species. Lavas, from all the different volcanoes, of the Philippines, are to be seen at the Archbishop of *Manilla's*, who has a cabinet that is rare, curious, and rich, in several branches, of natural history. This ecclesiastick, meriting much praise, has no rival, no one to whom he can be compared, which is the reason, why he is almost unknown. For in every case, it is only comparision, that causes men to be known.

THE gold which is found in the rivers of these islands, in general, is of forty karats, and a half; they gather it, in abundance. They explore the mines, but little; perhaps it is the love of the *Spanish* monarchs, for their subjects, of the Philippines, and to spare their lives, that they have them so little explored. But on the contrary, they are vigorously attached to the improvement of the spices, which the soil produces; but in vain; they are constantly of an inferior quality, and have no value in trade. Even *Ambergris*, which they have in abundance, in those tracts, is not comparable, to that of *Madagascar*, or the other *African* coasts, and in trade, it passes only, when concealed by,

and mixed with, the other. As to what appears, if people add a little faith, Botany and all the branches of natural history, would gain much, if the court of *Madrid*, should give permission, to travel through, such of the islands as belong to it.

A CERTAIN mean jealousy, has always reigned in the souls of the *Spanish* ministers; that was the only cause of the interdiction. "The gardener's dog, could not eat the cabbages of the garden, and did not chuse that others should." Perhaps the *Spanish* monarchs, have never had such a minister, as the present one, the *Count de Aranda*; instead of giving him the praises, that he merits, I pronounce his name only, and that is the greatest praise. I have been acquainted with him, at *Paris* and *Madrid*, and I know him sufficiently to make me believe, that he will render the greatest possible good to his country, and his king. And I doubt not, but among others, he will render the *Philippines*, and their inhabitants happy; and that strangers will henceforth be permitted to go there, as the *Spaniards* do, and to go wherever they please. The glory of cutting, that shameful knot, for the nation, is without doubt, reserved to that great man, and true philosopher, the *Count de Aranda*.

THE part of the island of *Macao* possessed by the *Portuguese*, cannot be represented, under a better aspect, than the *Philippines*, it even falls much beneath them. Besides, the general notion, that people have of the political fall of the *Portuguese*, it is easy to be seen, that beyond the *line*, that nation, has particularly degenerated. It is difficult, to find amongst them, a single man, that can be compared to the *Portuguese* of the 15th or 16th centuries; their character is entirely changed, and there is not to be found in *Macao*, one merchant of great consequence. The governor is a subaltern, sent from *Goa*, of tawny countenance, (such as we commonly see) he is not even in easy circumstances, and his appointments, are too slender, to sustain the dignity of his place, in presence of the *Chinese* and *English*, who retire thither, during a part of the year. This circumstance, often renders him very alert, in inventing means, that can procure his comfort; and he has had the misfortune to be thought not honourable, by the inhabitants, whom he rules, and governs; which produces daily complaints, alienates their regard, and affects in such a manner their minds, that they are impatient to change masters.

THE military force of the *Portuguese* at *Macao* consists nearly of 600 men, but they do not receive their entire pay, within a great deal, nor are accoutred, and equipped, as they should be, nor do they preserve their vigour. They absolutely serve but to make a little parade; to stand as centinels at the gates of the town, and prisons. For, as to what regards their fortress, it is almost in ruins, and the batteries are in a similar state. The Fort, the *Chinese* have constructed, and which commands the *Portuguese* one, renders them pusillanimous, and careless; and enervates them in body and mind. Thus, each *Portuguese* individual, of *Macao*, vegetates as he can, and seeks when he has opportunity, the means of gaining subsistence at *Quancheu*, or on the river of *Canton*. They are exactly the people, of whom I spoke at the beginning of this book, who might be very useful to the *English*, if they chuse to undertake any thing on this side.

THE *Portuguese* police of *Macao*, is nearly the same as that of the *Philippines*. Abundance of churches, convents, monks, ecclesiasticks of every sort. Abundance of presumption, pride, laziness, ignorance, and superstition. Abundance of prayers, masses, processions, and aversion to labour. The
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mother country is obliged to send to them every year large sums for their maintenance. The small number of vessels, which go there from *Lisbon*, only augments the number of the unfortunate inhabitants, by transporting those who are banished from *Europe*. The whole of *Macao*, with its proprietorship, belonging of right, and legitimately, to the crown of *Portugal*, it is to be wished, that the *Portuguese* would make some efforts, to drive from it, the ungrateful and unjust *Chinese*, who tyrannizes over it now, and retain it in an unsupportable dependance. It is to be presumed that the Court of *Lisbon*, is ignorant, of the acts done by the *Chinese* at *Macao*. This island, restored to its natural state, which was good, might be of the greatest consequence, and consideration. If the *English*, since they are the most powerful at sea, and the people whose presence is desired there, find means to acquire the possession of it, this place would be to *China*, what *Gibraltar* is to *Spain*. *Portugal*, which now derives no advantage, might obtain some, in agreeing with the *English*, or even, in transferring over to them, the sovereignty, that it has by good right: It would be a contract made for the reciprocal utility, of both nations, and such a mode of acquisition, as without doubt would be preferable

to every other. For it is not improbable, but that sooner or later, the *Portuguese* may be disturbed in their possession, and right, by some other *European* nation.

THE time is past, when the kings of *Cochin-China*, were truly the fathers of their subjects, whom they called their children, and treated as such; at this time the king of *Cochin-China*, is the king of heaven; all the earth depends on him, no prince reigns without his permission. The aerial spirits, forces of heaven, as well as those of hell, are at his orders; he has but to chuse, and his will is performed, he has but to stamp, on the earth, in wrath, and it will disappear and be annihilated. His subjects, are no more than his slaves, and when he can, he exercises his universal sovereignty, over strangers, who from misfortune, resort to the coasts of his *particular* kingdom. In fine he comports himself in every thing, and every where, as a despotick king, a God: That is to say, as the God of *Israel* towards his elect people—when he was angry with them.

THE soil in general, of *Cochin-China*, is fertile; and if its inhabitants laboured, it might easily produce, ten times more, than it does, at present.

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But, it is said, and proved, that neither agriculture, manufactures, trade, prosperity, or public felicity can exist, where despotism is found. They are things contrary, and quite opposed to each other, and cannot live, in the same atmosphere.

THE king of *Cochin-China*, seeks only to take away the property of the inhabitants, and they will not work, since the fruit of their labour, is not for their own use. Labouring only for their miserable subsistence, there remains little, or nothing, for the king. He cannot find among them, what he wants, and massacres them, through rage. He cannot destroy many, if he has not many satellites; he therefore retains, an enormous number. These, are his soldiers; they are as many tyrants, each in his district, and thereby we can conjecture that the *Cochin-Chinese* form one of the most unfortunate nations, on earth. When people speak of kings, kingdoms, ministers, armies, generals, and capital cities, an *European* immediately forms to himself, an idea, of something respectable; we deceive ourselves; a palace formed of wood, and mud, and half a piece of cloth, is enough, to cover the royal nakedness, and that of the ministers, and generals, squatted on a mat, and dipping their paws in rice, their

their only nourishment. When one sees these folks, he is immediately tempted to despise them; but if he stops ever so little, he is forced to admit other sentiments, and their abominable character, hinders him from feeling pity for them, notwithstanding, that they are miserable.

Their character, is truly wicked, and sanguinary, and as they are as ignorant, as the rest of their fellows, their superstition, equals their pride and contempt, for all that is not *Cochin-Chinese*. In truth the pride of nations, and men, in general, is nothing strange: For one sees it, even among those, whom people call polished; and with surprise and terror among the most enlightened. Philosophers even, who give lessons, to the whole world, acknowledge only by their *pen*, the absurdity, of the haughtiness, and pride of which they are themselves full; whence comes it? What is the cause that produces it? Since one sees it, in the ignorant, and savage nations, equally, as in the most enlightened.

Is it then the composition of man, which engenders it naturally? Yes; and man, is but man. Let the rich, the poor, the white, the black, the humble philosopher, and the ignorant monarch, deny

deny this truth, the shame, and pain of which they feel; if they are sensible, they will be confounded. Weak, haughty creature, empty adorer of thyself, behold we despise thee!! The *English* were established on the domains of *Cochin-China*, they were there in tranquillity; and reigned, with the prospect of encreasing their possessions, and commerce. *Pulo-Condore*, the chief town, belonging to the *English*, in those tracts, and their only fortified place, could not hold out, against the forces of the *Cochin-Chinese*, who drove them from it, at the beginning of this century. It is truly surprising, that the natives of the country, had taken that resolution and effected it; since they gained much by them. But the surprise ceases, if we give attention to what they say even now, of the *English* haughtiness, and the contempt they had for the *Cochin-Chinese*, which produced despair, made them act, and rendered them victorious. The *Cochin-Chinese* read, and even sing now, couplets, which their ancestors composed for them, the burden of which, is, the recital in detail, of the proud actions done by the *English*, when they were at *Pulo-Condore*. And certainly if they were credible, we might condemn them universally.

There is it seems, a mode of dealing with the
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Indians,

Indians, (with those even who are contemptible in every sense) which does not offend them, without being their companion. A look, a kind smile, a word, any other trifle, of that nature, costs nothing, even to a great lord, a rich man, and a wise one: And those trifles, generally retain these simpletons, in submission, and attachment. Respect, some ceremonies, some public demonstrations of friendship, towards the Indians, who are, or were of any consideration, produces in like manner good effects. To shew some esteem, and render some civil honors, to the ministers of their religion, is a means very strong and efficacious, of retaining the people in chains, and submission, and preserving the sovereignty of their country. For in fine, a philosophic nation, however extensive, its conquests may be, will never receive, the approbation, of people, who think well, if it despises the natives of the conquered country: And where at their first appearance, they had obtained as a favor, the permission of remaining only to trade. Besides, pride, can never be more improperly displayed, than towards poor, and ignorant creatures, like the Indians: But the faults of several individuals, ought not to be attributed, to the whole nation.

The relinquishing *Pulo-Condore*, by the English,

English, might serve as an example, to all the *European* nations: And what the *Cochin-Chinese* have done, other people may do likewise. The *English*, have chosen to assert, that the cause of their expulsion from *Pulo-Condore*, and the other *Cochin-Chinese* establishments, was their severity towards the natives of the country. It is not always very easy, to distinguish haughtiness and pride from severity; and yet, these qualities are not at all inseparable. A magistrate, whatever he be, may be severe, and rigid, and at the same time, affable; it is not ever permitted him, to be proud, and contemptuous; except in the cases, where he judges it proper, to augment by that means, the punishment of the guilty. The criminal, will never be offended, at the sentence of the just magistrate, where his conscience tells him, he has merited it: But he revolts always, when severity is accompanied with haughtiness, and contempt. It is on this account, that people are generally inclined to believe, that haughtiness, and pride, were the causes, (perhaps the only ones) which produced the expulsion of the *English*, from *Pulo-Condore*, and the other establishments, formed in the domains of the king of *Cochin-China*.

Notwithstanding the tyranny, of the king, and his subalterns, and the laziness, and wickedness, of
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the *Cochin-Chinese*, one might carry on there, a trade, lucrative enough, if it were conducted by an intelligent person, who knew the language of the country, who was firm, and who might not be under the necessity of selling, or buying, at the moment that goods were brought to market. He ought to be well enough armed, to defend himself, against any small force, and should wear an appearance of seriousness, which makes an impression on them; as levity and verbosity inspire them with confidence and hope, which is the reason, why a certain *European* nation, that had conceived great expectations, in that country, could accomplish nothing. A merchant, might export thither, with tolerable profit, cloth, lead, powder, sulphur, all sorts of warlike stores, fire arms, Bengal salt-petre; fine, and coarse cloths, painted in squares, of seven cubits length, and four breadth; and all sorts of cloths, on which the more figures there are, the dearer they will be sold. The pearls of *Bussorah*, or *Ormus* are very much esteemed there: The yellow Amber, which they fashion at *Venice*; Coral manufactured at *Livorno*, small articles of glassware, the false pearls of *Paris*, and the crystals, worked and coloured, in the fashion of precious stones, are sold there at five or six *per cent.* profit. It is proper to mention, that the *English*, would never

ver be able, to sell their cloths, because they are too good and dear. The *Cochin-Chinese*, require their cloths, slight, of a shining colour, and to last long. The more liquor, of every sort, is fiery, hot and strong, the more it will be esteemed, and if the merchant chuses to barter, he will find his account in it, still more. The earth of Moultan, and that of Rajemal, which might serve as ballast in the ships of *Bengal*, will be exchanged for goods of price. Opium, is there an article of consequence, but the price, is not what is given in *China*, for it. It is wanted (by the *Cochin-Chinese*) of inferior quality, just such, as the *Chinese* refuse. The liquor which might be made from it, would likewise be very well sold. If the merchants who go themselves, into those parts, will examine attentively the natives of the country, they will discover that they might sell them some other articles, upon which at present they do not reckon.

In going from the ports of *Cochin-China*, the vessels may convey pepper, silk, sugar, wood of Columba, and Ebony, nests of birds, gold which can be had in powder and ingots, copper, some stuffs, good enough for *Europe*, wood for shipping, as good as that of *Pegu*, a kind of tea, strong and heady, which would be excellent for Turkey; pretty

ty good cinnamon, spices, eagle, or aloe wood; which is sold so dear in Turkey; and some other articles, almost all, that we have just named, sell cheaper there, than elsewhere, but especially sugar, and silk. The *Cochin-Chinese* are well acquainted with Ambergis, and esteem it much; but as its price is considerable, they prefer selling theirs, and buying false, when it is well composed; and the effects differ, scarcely at all, from those of the true, and natural sort. They have always a demand for it: And it is with a considerable profit, that people, may sell it to them. But, it is also very necessary that the *European*, be always on his guard, that he may not be deceived. The *Cochin-Chinese* are very skilful in mixing with the gold dust, and in the ingots of that metal, other things, very difficult, to be distinguished, and known; so exact is their resemblance to gold. We must have the same precaution, and perhaps greater, in taking coined silver; it is rare, that amongst a 100 pieces, one finds so few as twenty, false ones.

THE surest method, is to deal with them, either by the barter of the merchandizes, for others or gold dust; that, must always be put in to the crucible, in presence of three or four persons, at a

distance

distance from the furnace, to which only the two contracting parties should approach.

THE custom of several nations, of putting to death the aged; and for children, to strangle their parents, when they suffer much, is received among the Cochin Chinese. The Phenicians and Carthaginians, used to sacrifice their children, to their Gods; the Europeans, have approved of duelling, and tolerate it yet; and regard him, who refuses to kill another, or running the risque, of being killed himself, to be as a man, dishonoured, and unfit for society. The Portuguese, Spaniards, and Italians, find it very proper to burn a heretick—Christians in general, think that it is very lawful, to destroy their fellow creatures, on account of their opinions. The English permit, or tolerate, the drowning the sick Indians, in the Ganges, who are in no haste to die. In many countries, the women prostitute themselves, without dishonour, and girls give from devotion or duty, their virginity to the Gods, or their ministers, which they refuse to their lovers; all this is without the least consequence, and people content themselves, generally with blaming, and condemning, each other, reciprocally. Since the thing is so; if we condemn the Cochin Chinese, for their custom of destroying old men, and children,
and

and that of strangling their fathers, then they will likewise condemn us, for several of our customs, which are scarcely less detestable. Any man whatever, can exercise the profession of physic, however ignorant he may be, every where, out of the city of London, he kills without punishment; at Paris, and in all the great cities on the continent, they sell medicines publickly, in the streets, and kill the citizens, who employ them; this detestable abuse, is tolerated, and even authorised.

A SOCIETY, that punishes excesses, which it has caused, may be compared, to certain diseases, which produce insects, which the patient, is obliged to kill, because he is tormented by them; although it is his own vicious constitution, that produces them without ceasing. This simile, may be applied to the custom of the Cochin Chinese: When, among them, a man can no longer gain his livelihood, he is abandoned by every one. Where a father of a family, is in great misery, filial piety, dictates to the children, to deprive him of life, to end his pains; and they regard those customs, as a duty of humanity; and a religious precept. When they are asked why they do not succour them, instead of depriving them of life; it might be apprehended, that they would ask in their turn, similar questions, to
which

which we might hardly be able, to answer with satisfaction. Christianity and the civil laws of the christians, might appear unadvised, in prohibiting suicide. For, men, who were agreeable to the eyes of the Almighty, have killed themselves. Such were *Samson* and *Eleazer*. Those of our ancestors, whom we call martyrs, died of their own accord, and even the *Messiah* himself, came into the world expressly to die, of his full and free will. Have not they committed the crime of suicide? *Seneca*, admired by almost all the world, tells us, that it is very disagreeable to live in misery, and necessity; but that it is not necessary we should—many roads are open (say the advocates for this practice) short, and easy, to procure liberty. Let us thank God, that no one can be retained by force, in this world. The principles of the *Cochin Chinesse* on that article, are the same; their life, or death, is pretty indifferent to them; and thence proceed their fury, their robberies, and cruelties; and this is a matter, on which, we should reflect well, when we enter into their country, and have any business to transact with them. We have seen above, that the natives of the *Philippines*, like those of the island of *Formosa*, have nearly the same religious tenets, as the major part of the *Chinesse*, relating to the immortality of

the soul. Almost the same belief, is spread among the Cochin Chinese. It appears nevertheless, by their manner of explaining themselves, that they mix with it, a kind of metamphsycolis which might have been occasioned by their intercourse and communication, with the Bramins. There is, say they, neither birth nor death, for animals. What is commonly called by those names, is only a simple junction, or separation, of what was combined. It is a folly, say they again, to think that any thing is born; which was not before; or that any thing can die, or perish totally; it was the belief of our fathers, who exist no longer, as formerly, but under another combination and different form.

WE despise these Cochin Chinese, and their belief, and yet esteem PLUTARCH, whose doctrine is the same. The Cochin Chinese, are not the only people, who hold that doctrine; nor who have an entire belief in it, as being the most ancient, that exists on earth. Even PLATO, that enlightened philosopher, praised and exalted, by the fathers of the church, has left to us, a work, in which he says, that according to an ancient tradition, all living creatures, are born from the *dead*; and the *dead* from the *living*; and that this, is the immutable circle, of nature. PLATO relates it, but as a tradition

tradition; and adds from himself "*who knows, whether to live is not to die; and that death is not life?*"

There is reason to think that this doctrine, is what, the most ancient inhabitants of the earth had, at the origin of their primitive society, and which has spread over all the earth. It exists every where, still, but is disfigured, and produced under other appearances, and cloathed in other expressions.

WE are authorised to believe, that this doctrine originally came from India, into Europe; when we reflect, that Pythagoras, taught it in Greece, it is probable, that he brought it thither at the time of his return from the Peninsula, where that doctrine was, and is more diffused, than any where else. The further we go, into those countries, the more we converse, with their inhabitants, the more they and their books are studied, and their traditions, customs, and manners, observed; it appears the clearer, that all mortals, had at the beginning of things, and societies, but one religion, which in consequence of diffusing, and extending itself, and the changes of language, and country, must necessarily, have suffered many alterations, and those alterations, corrupted by malice, or embellished by eloquence; or not perceived by ignorance, and credulity, must
have

have changed it in such a manner, that its true origin, could no longer be perceived.

THE Egyptians, Greeks, and Romans had the same opinions, and manner of judging, on several articles of faith, and ceremonies of the Asiatick countries, with which they were acquainted. Those of them who had the gift of eloquence, and, who knew how to represent their doctrine with a severe exterior, or whose character, had been acquired by a serious life, by a reputation for knowledge, and other fortunate circumstances; acquired great names, were esteemed great men, and great philosophers; their cotemporaries admired them, posterity venerated them; and we quote them still, notwithstanding that our admiration, and respect for them, is not of the same degree, as was that of our ancestors. And, notwithstanding it is very evident, that all these great men, have taught, and promulgated some articles of belief invented by themselves, yet, all, or almost all, their doctrines are found established in the countries beyond the line, long before the date of the existence of these men. And with the exception of discoveries, and the progress of physics, and other sciences, relative to mathematics; it appears, that we may advance and sustain

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the assertion that the great metaphysical, dogmatick, religious, and ceremonial doctrines, which have appeared in the course of ages; in Asia minor, Africa and Europe, were established in Asia major, perhaps at the beginning of time, if it had any beginning.

If any one would give himself the (now useless) trouble of making an extract from different religious doctrines, which were anciently taught by several, great philosophers, & legislators, of Europe, Africa, and Asia minor; and if after this work, he were to pass through those countries of Asia major, as a man curious on that subject; he would find at their sources, all that those great men, have written; and thereby see, how the imagination of men, has laboured to frame to itself, an idea, powerful, and representative, of the energy of nature, which it has at length personified; and in distinguishing its effects, they have likewise explained *that* nature, which being necessarily single and indivisible in its essence, a thousand Chimeras must necessarily have sprung up; and these presented to the eyes of people, the most ignorant, and in terms obscure equivocal, or entirely unknown, are nevertheless, what have engendered new religions, and have enchained several millions of men, in the grossest superstitions.

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THIS infallible, permanent, and eternal connection, of causes and effects, how shall we call it? We stile it, the *practical power* of God, his will; his providence; and if we chuse to add, any other notion to it, we shall make use, of *all* the terms our ancestors applied, and then nothing would be understood. The Cochin-Chinese term is short, and does not render other names necessary. I ask them what is *necessity*? They answer, that it is a thing which should and ought to be. Fire, *necessarily* burns, man necessarily desires, what appears useful to him. Let us suppose a Cochin Chinese to have a little eloquence, a good exterior, meeting with several happy circumstances, and if necessary some *miracle*; he will immediately become a great man, and his doctrine of NECESSITY, embellished, obscured, and placed beyond the sight of the people, will be sublime, and no longer the same thought, yet it has not changed effectively that nature, which in all phenomenas, acts by necessity, even in consequence of its essence. All the beings it contains, corporeal, or spiritual, should necessarily act, each in consequence of its own essence. And as action, supposes motion: It follows, that all nature has an absolutely necessary relation, with its parts. And they with their whole. That is therefore, the infallible

lible and eternal connection, of causes, and effects; and what is only one immense chain of them, has been by our fathers, translated into religious doctrine.

WHEN Plato to whom we generally give the epithet of *divine*, taught that *matter*, and *necessity* were the same thing, and that this necessity, is the mother of the world, producing unceasingly, and which will always continue to produce the same causes, and effects, he has said nothing else, but that matter acts, because it exists, and that it exists, out to act. But, should we ask the reason, and the mode of the existence, of this matter; in this case, they could answer nothing, unless, that it necessarily exists, or that it has in its essence, the sufficient reason of its existence, in the supposition, that it has been produced, or created, by a being distinguished from it, and much less known.

IN that case, it must always be said, that this supposed being, is necessary, and contains in itself, the sufficient reason of its own existence. At that supposition, human reason gets wrecked, and the obscurity becomes more profound. But in substituting to that being, NATURE, pure, and simple,

such

such as mortals can easily see, we substitute a being we know, for another that it is impossible ever to know, and whose existence it would be very difficult to demonstrate. If ANAXAGORAS had not existed, perhaps the doctrine of the *Cochin-Chinese*, on this article, and many others, would be now the same, as that of the *Greeks*, and *Romans*, ancient and modern. For it was he, who first supposed, matter, created, and governed by another being, intelligent, all powerful, and existing by himself. That this doctrine was new at the time of that philosopher, and proceeded from the sportiveness of his lively and brilliant imagination, we can convince ourselves, by the reproaches that ARISTOTLE heaped on him, for employing such an *intelligence* as this, whenever he had not good reasons to produce, to sustain the novelty of what he chose to teach. Why should we not now make the same reproaches, to those who use the same terms again, of *intelligence*, or some synonyme, to avoid, and cut short, all the difficulties that they must of necessity meet with, in sustaining the same doctrine?

It is thus, that man, informing phantoms, has forged chains for himself, and his posterity; (and when we have accustomed ourselves to believe a thing,

thing, it takes root in the heart) and left the matter as an inheritance to their successors who supported it from the force of education, custom, or a supposed duty. We return from our error; but with difficulty. We have accustomed ourselves, to say, think, and believe, that death is the opposite to life: Therefore, death presents immediately the idea of destruction and annihilation. What have our ancestors done, to exempt the soul from it? They have invented the system, of the immortality of the soul: As if the soul, was any thing but *life itself*! In defining the soul, we define life.—Life, not being eternal in the same qualities, and under the same aspects, how will the soul be immortal? We are then right in saying, that life, and death present, but the idea, of something animate, or inanimate. But not only, is death, not opposite to life, but it is on the contrary, the principle of it. Life, is so evidently in the power of nature, that we see several living bodies of different species, produced from the corrupt or dead matter of another body.

THE microscopick observations of Mr. Needham, present on this matter, facts worthy of consideration, and capable of convincing. Is the production, of the being called MAN, more wonderful

than that of an insect, which is produced, by the union of a little water and flower? Enclose these two ingredients, at the end of sometime, there will be found by the aid of a microscope, beings, organized, and living; which we commonly believe water and flour incapable of generating. Observe at the time of the great heats in *Europe*, and particularly in its southern parts, when at the beginning of the shower, great drops of water, fall on the high roads, where there is much thick dust; three or four minutes afterwards this water united, and amalgamated with a portion of dust, produces animated beings. Let any one bury some hairs in lime moistened by water, in a few days, he will see many little serpents, come out. It is thus, that inanimate nature can pass, and passes into life, which is itself, but an assemblage, of movements. Whether matter acts by its own strength, or the necessity of its own essence, it is clear, that it has no need at all, of any foreign impression, to put it in motion. Another physical experiment, which is in the power of all the world, may aid the incredulity, of prejudiced persons. Only mix the filings of iron, sulphur, and water: These matters, put into a capacity of acting on each other, heat, ferment, and finish by producing a conflagration. Either of
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these matters taken separately, will never produce the effect. One must put both in a capacity to act, and they will do so, without doubt, and necessarily. Such, and no other is all matter; it must necessarily act, when it is in its capacity of acting. The principal action of what we call the soul, is to vivify what we call body, when they are both in the situation of acting: If, either of the two, are wanting, we can neither call it, body, nor soul, they are annihilated, and exist no longer, but under another form and species, which is neither body nor soul; but preserves, the passive power, of being reproduced by a new, reciprocal position, in body and soul, or in other beings.

To answer those difficulties, we have recourse to the omnipotence of God, and miracles; but that subterfuge having been discovered, we seldom speak of it now. In fine, a miracle means (if I do not deceive myself) an effect contrary to the laws of nature. We perceive immediately that such effect, is impossible, and that nothing can suspend one instant the progression and necessary motion of beings, unless entire nature were arrested and disturbed in its tendencies. There are no miracles in nature, unless to those who have not studied

died it sufficiently. The *Cochin-Chinese*, who hold exactly this doctrine, naked and undisguised by logic; and who in their customs exhibit many matters, that one ought to search into, rather than despise, are a people, worthy of being examined: Perhaps one would find among them, sufficient, to satisfy and recompense the fatigues and trouble, that he might be very willing to take, to know them well, and civilize them. Their malice, wickedness, and all the other bad qualities, with which, they are abundantly provided, are only an effect of their birth, education, political position, and misfortune. It is necessary, to say here, that in speaking of the *Cochin Chinese*, on those heads, I speak but of the true ABORIGINES who were originally, and thoroughly of the country; and not of the moderns, who have passed thither from *China*, or elsewhere; and by their numbers, have almost effaced the publick existence, of the ancient natives. The manners, customs, religious doctrine, even their figure, and manner of speaking, differ among them very sensibly. The ancient *Cochin Chinese* have some tincture of science. For example, astronomy, (as likewise judicial astrology) is cultivated there, we find among them the same rules, calculations, and tables, as among the Bramins. They labour likewise
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By customary rote and tradition, without knowing how to give the smallest reason for their operations.

PHYSIC, among them, consists in knowing several plants, their properties and effects, yet they only make use of them, from custom. For, believing, that what ought to be, will infallibly happen, they deem all the efforts they can make to prevent death, useless. Among the curious plants abounding in and natural to the soil, we must reckon, the *Mandragora*, male, and female; whose bark is not yellowish, as every where else; it is entirely white, with black veins; their surface is immersed, when we dig them up, in a red juice, that is used in dying silk stuffs. The junction of two branches rooted up, presents a resemblance of the human thighs; we distinguish the sexes in them. The people of the country say, that the soul of some body, which was, and is no longer, remains in the root, because it sends forth cries, like those of persons in pain, when it is rooted up, or violently agitated, by the winds. Notwithstanding, this, they use it constantly to rub the edges and the inside of their pots, before they employ them for culinary purposes. The women use them with some preparation, to excite desire, and its effects. And with
certain

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certain additions of a different ingredient, they are employed, with as much credulity as confidence, under an idea that they may cause a woman, to conceive a boy, or girl.

THE richness, of the yet virgin mines of Cochin China, cannot be doubted; the gold cannot be at a great depth, since the torrents and rivers, bring out a great quantity. Gold in dust, and ingots, is seen there, circulating in profusion, and it is certain their mines have not been opened. In however slight a degree therefore, we divine their desires, and wants, the vend or exchange, of the commodities of the Europeans, will produce a very advantageous profit; and their gold will easily flow out of the country. We often speak of this metal with a kind of eagerness, not because it is very estimable in itself, or that it be necessary, to the happiness of man, but only because it procures the means of certain comfort. Rubies, are likewise found there, which are perhaps the brightest in the universe, but a stranger, cannot easily procure them, because, the king claims all, as his peculiar, and personal property; he says, they are drops from heaven, thus petrified on the earth, expressly and only for him; it is only by some chance, that any of them

them can be secretly obtained. The Diamonds, and Sapphires of these countries, are of a quality very inferior to that of the precious gems, of Ceylon; they are here accounted of little value, and can only be in demand, where luxury being extreme, all the world, have not the means, of procuring rich and fine gems,

If ivory can become a valuable article of trade, for the Europeans, they may procure it in *Cochin China*, in any quantity they chuse; there is room to believe, that fossil ivory, is there also, in still greater quantities. The tusks of Elephants, are often five feet in length and twenty inches in circumference; the teeth present a diameter of a foot in breadth, and three in circumference. They deceive persons most skilled in the appearance of the two sorts of ivory. What is supposed fossil, is not as white, nor as heavy or smooth, as the other; and the surfaces, that the fossil ivory presents, are rough, to a certain depth. The works, it is used in, last but a little while, for it scales off easily, splits, and breaks.

THE *Cochin Chinese* have endeavoured for some time past, to discipline their troops, they have even succeeded

succeeded in part, but the defect of pay, for those who directed that operation, has made them fall into their former disorder. What is said of their courage and bravery is true ; but it is rather rashness and indifference for life, the consequence of the religious principles, with which they are imbued as we have observed before. It is certain however, that if people, should impress them, with the necessity, of the subordination, of subjects, towards their princes, and the duties of princes towards their subjects, they might make of them a brave, warlike, and respectable people. If an European nation should introduce itself into these countries, and become established there ; it would soon be the mistress of all the neighbouring countries, and command the seas which are to the eastward of their coasts, nearly one hundred and fifty English miles in length. Had the Tartars been able to realize the hopes, they had conceived, (on good foundations too,) of introducing and fixing themselves here, as they had intended ; they would have balanced the empire of the English beyond the line.

Pegu, much more known by the *Europeans*, than *Cochin China*, on account of its situation, and commerce ; is the more interesting to the *English* in particular

particular, as it is situated on the western Coast of *Bengal*, and in political affairs is of some account. We have already said, and it is generally known, that *Europeans* of every denomination, are hated and feared by all the *Indians*: But this hatred, and fear, are at the highest degree against the *English*, throughout the extent of the kingdoms, of *Pegu*, and *Ava*. Hatred is very often engendered by fear. On that supposition, the hatred of the people of *Pegu*, against the *English*, being great, their fear must be so likewise; and whether it be well founded, or not, those who govern and rule, should know better than any other persons. The distinction, that these people make, between the *European Englishman*, and him of *India*, makes it apparent, that it is the neighbourhood of *Bengal*, which is not agreeable, to them; and this is the reason, why the *English* vessels that arrive at *Pegu*, from *Bengal*, or the Coasts of *Maiabar*, or *Coromandel*, are always better treated than others, both in conversation, and the details of trade. It is not affection that makes them act thus; it is fear.

THE trade of *Pegu*, might be of greater consequence, and in proportion to the consideration which the government of *Bengal*, would shew the

King of Ava. He, who believes himself, the first king on earth, and is persuaded, that all the others reign but by his permission, is much piqued, at finding himself neglected, without doubt it is not proper, to confirm him, in his opinion, it is much better, to let him perceive, that other princes, can reign without his permission, particularly as he fears, and would wish to void, receiving such a lesson. Yet, if by certain exterior marks of respect, we should obtain from him, a free communication, with his estates, and free trade with his subjects; it is to be presumed, that the trade of the *English*, might be susceptible, of a considerable augmentation. For all the subjects, of the king of Ava, and particularly, the inhabitants of *Pegu*, are much inclined to make use of several English commodities; and the humidity of their soil, incites them to seek wherewith to preserve themselves from its disagreeable and dangerous effects. This want of the natives would force them, to find in their lands, the means of paying for the English merchandize: So that there would be a likelihood, that the active and passive trade of these countries, would change its appearance, from better to better.

WHAT may be expected from different places
into

into these countries, are cloths of every kind, and particularly those coarse cloths of Surat, dyed blue; coarse woollens, red, and blue; cotton stuffs coloured, which they manufacture in England: But they should be fabricated twice as long, and four times as broad, as they usually are; saffron and its dye: Coffee; all kinds of the strongest liquors; opium and its distillation, every sort of warlike and naval stores; some rich piece goods, in silk and gold; velvet of every colour; looking glasses; hard-ware proportioned to their uses; amber, brown and yellow; coral, and small glass-wares of Venice. Export thence, wood, well known for its value in masting and building of vessels. The people of Pegu, do not give willingly nor readily, their great masts; they shew for sale only the middling ones. Gold, is common there, we see it in abundance, fabricated for individuals, and public edifices, but its exportation, is prohibited, under very rigorous penalties; if exported it is necessary to smuggle it which is not difficult; wax, abounds there more than in Behar, and perhaps more than in Napaul. Tin is there of a beauty, and solidity, which should augment its price. We find in its mountains, besides the mines of gold, those of diamonds, which are fine enough, and exceed in size those of Goleonda,
and

and yield to them in weight and brilliancy. The soil is nearly as fruitful as that of *Bengal*; and the lands, are almost as well cultivated; their productions, abundant and copious might serve to form a granary for strangers, and should hinder the famines of the coast, and *Bengal*; as those of *Bengal*, should produce the same effects, in Pegu, and all the domains of the king of Ava; when it is felt, in the one, or the other of those countries. The fruit trees, some of which are indigenious, bear fruit, twice in the year. Rice, and every kind of grain, is produced almost without labour; potatoes, and other roots very wholesome and nutritive are common there. Vegetables abound, plenty of game of every kind. To this, if we add, that their shores, and rivers, contain plenty of fish, we should procure thereby, a pleasant and agreeable abode, were the climate better.

THE political state of Pegu, dependant on the king of Ava, although governed by a particular council, has a better appearance, than that of *Cochin China*. There is a subordination, and rules which follow; its military force does not exceed forty thousand men, infantry and cavalry; which, joined to the troops, of the other states of the king of
Ava,

Ava, may give a total of one hundred and fifty thousand men; of which, the smallest part is paid regularly, and a very small part indeed disciplined. This total, in every proportion would be equal to twelve thousand English seapoys, commanded by experienced officers.

By what we hear said publicly, at *Rangoon*, and even higher, by every class of men, and particularly the Talapoins, (whom we have spoken with a degree of diffuseness that was quite sufficient) it appears, that an English resident, would be placed with great propriety in the court of the king of Ava, to expedite affairs, political, and commercial. It is proper, to accustom these people, to the sight and communication, with Europeans. The inhabitants of Ava, are mild, humane, sensible, beneficent and susceptible of moral and social virtues, and have great inclination towards the sciences. Their manners are polished, and civil, without being mean or abject. We see their good taste in the construction of their edifices, and the distribution of the streets, of their cities; and they are not solitary as almost all the other Indians, they are on the contrary fond of assemblies, feasts, sports, and luxury.

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It appears, that nature presents amicably, the means of forming a close alliance, between the governments of Bengal, and Ava. The Berhampooter, would be the common frontier; and reciprocal utility, would be the knot which would always sustain the alliance. It is well to have as an ally the king of Ava, whose states, are so fertile; such an alliance is much better than one with princes whose domains are miserable, we should gain by the first, but must lose always, by the others. The two governments would be necessary, and natural allies. To form this alliance, one single thing would only be wanting, which would be I fear an obstacle difficult to surmount. It is the confidence of the king and the great men in the good faith of the English. They cast their eyes, over Hindoostan, and find hardly any Indian prince. This view alarms and keeps them at a distance from every free communication, with the English. If the English can surmount this obstacle, and demonstrate to them, the injustice of their distrust and inspire them with confidence and friendship. It is certain that such an alliance would take place, and the political and commercial benefit arising from it to the English, would be considerable, but, without having studied, their reason and their natural

tural logick, makes them draw consequences ; however, matters as they now stand, appear well disposed for an attempt to obtain this object, with good hopes of success. The government of Pegu in particular, is now very well inclined, towards the English. We must not forget either, what has already been said of the Talapoins of Pegu ; of their influence, on the council, and the great ; of the facility and means of rendering them favourable active, and constant to the English in their enterprises. Should that alliance take place, the English would obtain many privileges from Pegu, and the exclusive trade to the interior of the dominions of the king of Ava.

THOUGH they participate much, of the good qualities, of the inhabitants, of Ava, they are however more lively, industrious, and sensible. It is a pleasure, to hear them speak, of metaphysics, and the articles of their belief. Their monks, whom they call Talapoins, are very like all those of the world, they have much austerity in their exterior, and hypocrisy in publick ; they are fond of, and address God for terrestrial things, to which they are alternately attached. Indolent, lazy, ignorant, superstitious, and loving good cheer in the *name of God*.

It is not therefore, with the Talapoins, that we should experience pleasure, in entering into a conversation on science, or religion, there are in Pegu, liberal people, who study and philosophize, with whom we can converse.

THIS is what they say, on these matters. The exterior soil of the earth, on which all animals remain, and move, and which contains and preserves, the matter necessary, for the formation of all bodies on its surface, is in continual motion, and in unceasing agitation. All animals, as well as vegetables and minerals, that have existed, and still continue to do so, have, and will receive, from the soil, all the matter, necessary to the formation, of their respective bodies. All the different matters, which were taken from the soil, for the formation of bodies, return, after their dissolution, to the same place, whence they departed; and remain there always, in a capacity to be resumed anew, to serve for the formation of other bodies, of the same or a different species, without ever interrupting their necessary method. No one, say they, can deny these truths, respecting the bodies, they call corruptible; but, it would not be impossible, to prove, that the beings, named souls, have no other principles,

principles of their existence, nor other means of corruption, and reproduction, than such as bodies have. A body, existing such as it is, is such a mass. But, when it passes to the state of corruption, it is no longer the body it was, notwithstanding, all the particles that composed it, exist still, and they exist, to be reproduced, as many times as may be necessary, either under the same ancient form, or another according to circumstances. Human bodies, for example, are formed, preserved, and augmented by the means of seed, blood, water, milk, grain, flesh, fish and vegetables. All these things are formed from other very different ones. Our bodies, in the state of corruption, become the nourishment, of several other animals, and of the same soil, which produces and nourishes, every thing on which our life depends, and become thus a portion of our body or ourselves. If the soul is spiritual, (say they) why has there been nobody, till now on the earth, who might teach us what spirituality is, and demonstrate it to us?

THESE questions on which, people have spoken, during several ages, without having decided them, either in the negative or affirmative, will be ever new, untill one, universal opinion, shall be

established; their antiquity even, does not hinder their interesting us continually, because, they seem to concern, things of the greatest consequence. There might be added, to the speeches of the people of Pegu, some other arguments. It has been said, that every thing, affecting the senses, is corporeal. The soul affects the senses terribly, as the spiritual affections, sometimes destroy the soul. We may say then, *that the soul is a body*, without implying, the least contradiction, by that expression. For, it can be both, at the same time. Ice for example is very cold, and yet it warms. How then, can cold produce heat, since the axiom, universally received, says that no substance gives, what it has not. The earth, is the support of a great abyss, and yet, it is the great abyss which sustains the earth. There is no contradiction in these truths. But without producing such similitudes, which would serve only for the less clear sighted, I confine myself, to the human body. When we speak of man, we speak of a living intelligent being. What we call soul, is not so different, and separate from the body, as to be absolutely *another* thing: Their difference is like that of the body, and its fluids, vapours, exhalations, motion, and sentiment. A those things are not body, according to the supp-

ers of the contrary opinion, neither can they be souls; what are they then? They are, as many things, different from each other, which, united, constitute what is called body. When all, those things dissolve, and are corrupted, the body, exists no longer. The soul, the vapours, exhalations, peculiar motion, sentiments, and vital heat no longer remain under the same form, but instantly assume another. Those operations, and transmutations, thus repeated; the same particles resume several forms, either different in kind, on the same, so that it is not impossible, they should regain the same form of existence, they have had formerly, and we may convince ourselves thereby, that reminiscence alone, is what renders men happy or unhappy.

WHEN all creatures were produced; if even they had a beginning; they received in their essence, the power of reproduction from themselves, and had the universal germe, each in its kind, to re-generate themselves singly, after their corruption, should they be put in the capacity of their action and passion. In every thing, we see, or feel, besides matter, form, and figure, there are two other ingredients one of which is the particular assemblage and arrangement of those three other things, the
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other is what we do not see, and yet it is the cause that the others subsist. A grain; a tree, a vegetable reproduce themselves, singly, by the means of a concourse of certain atoms, which approach, unite and amalgamate themselves, and that operation, could not take place, if motion did not exist, and the intrinsic; and essential motion, of every thing, necessarily supposes another, which is called the soul. This soul, in bodies, is annihilated, at the time of their corruption; we hence see, that the soul is nothing else, than the body, except it be a *quality* of it. One man produces and reproduces himself continually in the same manner, and by the same principles. In his first formation, (if he had one,) he received the universal seed, and the power of again forming himself, as often as certain atoms should meet, approach, unite, and amalgamate, and from their effect is produced a being, whose species is termed human, and it lives; and is even intelligent, following the seed of its species; in the same manner as other animals and vegetable live, and act according to the germs originally received, each in its species.

THE more we approach the Peninsula of India, the chaos of these matters is found more complicated,

plicated. But with patience and assiduity, in studying them, we unfold the subject sufficiently, to perceive there, the cradle of the metempsychosis; whence they have at length derived, so many different doctrines, which are diffused over the whole surface of the earth, with alterations so remarkable, that it is difficult to discover their origin; and the lapse of ages, has added to those difficulties, as well as the ignorance, and superstition of the people directed by the address and interest of, those who are called MINISTERS OF THE SANCTUARY. We shall see when we come to treat of the Peninsula of India, and the mythology of the Hindoos, that christianity, has probably, no other source or origin than Braminism, not only, as to what respects *doctrines*, but likewise *ceremonies*. And, if in our days, it is not easy to discover this truth: It is, because the christianity of the present time is not the same, as Jesus Christ left in India, and Galilee, two thousand years ago. But in freeing it from all the shackles with which they have loaded it, clearing it of the fables they have added, and tearing off the veil in which they have wrapped it, it will appear what it was formerly; almost a *pure Braminism*.

WE find in the interior parts of Pegu, (as far as the latitude of nineteen degrees) at enormous depths,
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the remains of animals, trees, and several other things. The same has been observed in other places of different positions. The Phenicians, who attributed the like astonishing discoveries, to the vicissitudes they suppose the celestial globe had undergone from the variation of the obliquity of the ecliptick: have made the supposition serve, as a foundation, to the systematic theory of the earth; and really prove the cause of several phenomena. Yet, if we give faith, to astronomick calculations the most recent and exact, the general circumvolution, which is now supposed, and the successive motion of the same point of the globe, to another position, by different climates, can hardly be admitted. For the variation of the ecliptick, in getting strait towards the equator, or declining towards the poles, can never exceed the space of three degrees, other Phenicians have said, that the obliquity of this circle, is invariably fixed, and that if the ancient calculations, and observations, agree not with the modern, it is because, the Astronomers of antiquity paid no attention to the refraction, and have taken too often the Penumbra, for the *real* shadow; which must have infallibly prolonged the projection of the Gnomon. But it appears credible, that our globe, has experienced dissolutions,

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general, or nearly so, and that water, the proper dissolvent of the earth, having separated the mountains, disunited the terrestrial particles, which being joined had formed a soil, along with the mountains overthrew trees, animals, and whatever it met. At the epocha of the cessation of such deluges, and when the water retired, the skeletons of animals, and remains of other bodies remained, sunk to great depths in a mud that yielded to their weight. Besides as all the elements were on those occasions mixed together, forming no longer any thing, but a liquid mass: The light bodies which could penetrate it, remained as they were found at those same depths, when the same elements, separated themselves by degrees, and the mud dried, and the terrestrial or stony masses hardened; what assists, this conjecture is that we find attached and united, several bodies differing much from each other; as a tree, a fish, a bird or shells; which could not have been the case, except we suppose, the earth, to have been dissolved, by its proper dissolvent, water.

PLINY has written, that between the fortieth and fiftieth degrees of northern latitude, men are found with their eye brows, and hair white from their birth; these eyes are remarkable by their green colour,

lour, mixed with a weak blue, and because the persons see better in the dawn, than broad day.

SIR JOHN CHARDIN, a traveller who was certainly enlightened, observing, and philosophical, assures us that in his time there were to be found, almost in the same latitude indicated by Pliny, men very subject to a certain disorder of the eyes, and the jaundice. If they are the same as Pliny talks of, and their diseases alike, we may suspect that the climate is the cause of their complaints by an extraordinary immutability. On the western frontiers of Pegu, between the 10th and 12th degrees of north latitude, we very often find men who see much better by the light of the moon, than of the sun. The form of their eye-lids is much lengthened in the angles, and confined in the middle, their skins of an astonishing whiteness, marked here and there with redness, their eye-brows extremely short, and almost imperceptible, their ears of a small size very disproportionate to their bodies, and heads; they scarcely possess understanding, and it is rarely that any of them can engender. Their manners and instinct are exactly the same as we observe with pity in those men with remarkable wens, in the Valteline in Switzerland; either therefore it is not the climate which
affects

affects these beings, or several climates, differing from each other, produce them equally. As they form not a different species, we must enquire, what are the physical causes of such a defective organization.

ON this subject it is not amiss to observe, that at the latitude we speak of, there are deserts of sand, of a dazzling brightness; they produce herbs much sought after by several quadrupeds, which are in their turn esteemed greatly, by a certain tribe of men who live apart near the deserts. As these quadrupeds come out only during the night the hunters likewise chuse that time to catch them. He who by habit or any chance has accustomed his sight more to shade than sunshine, has almost formed to himself a quality adherent to his physical constitution, which he leaves to his child if he engenders, and thus successively. So that the generation of those beings becomes more and more perfect in that quality; but when they attain a certain degree of it, they cease to engender perhaps from other causes. If we chuse to recollect, that as often as we wish to see any thing in the obscurity of the night, or at a great distance, we nearly shut the eyes, and lessen the aperture to gather the entire of the rays, to a

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smaller point, we shall not find much difficulty, in imagining, it probable, that these nocturnal hunters whom we here speak of, accustom themselves in this manner to their sport; and that the inclination passes into their nature, which is inherited by their children. This reasoning does not appear convincing. Yet the matter might be so. To adduce a proof, I bring an example. At a little distance from the city of Orpha in Diarbeck, there is a village, said to be the one where the celebrated Job lived, who cursed his countrymen. All its inhabitants, have some corporeal defect, hereditary in the family, which the children receive from their birth. The Europeans of Aleppo can bear testimony of this. The country people say it is an effect of the malediction of Job: But we may believe that the reason must be sought elsewhere. Perhaps it is the same, with the people we are talking of, who have the quality of seeing better in darkness, than sunshine.

THE circumstance of the whiteness of their bodies, appears more difficult to be unravelled, and if the manner of their lodging which is always underground, and in places very damp and even wet, where they pass the day in sleep, is not the cause (at least

least in a certain degree) we can scarcely produce another. What induces one almost to be persuaded of this being the cause is, that the bodies of blacks thrown into the water, become absolutely white, in a very little time.

WE may in general say, that all the countries found between the equator, and eight degrees beyond the tropick of Cancer are all rich in natural productions, and their inhabitants susceptible of police, and social laws, if they were inspired with confidence in Europeans. As to what respects those we have mentioned in this book, there is no doubt, but all of them dread the English. The English power is known to them, since it is almost under their eyes, and fame even aggrandizes it. The English are to all those kingdoms, what the Russians are now to the Ottoman empire. The rulers fear in secret, and the people say in public, that the Ottoman empire will soon be engulphed by the Russians: And it is said in these parts, that the English, will swallow up, not only all Hindoostan, but the kingdoms likewise, which are adjacent. This persuasion produces good and bad effects; the good are envenomed by jealousy, the bad magnified by envy, and fashionable policy.

It is not very difficult to be believed, that the other European nations keep up and augment, this distrust and fear in the minds of the people and those who govern. Men expect always a good fishing time, when the water is troubled. This distrust and fear produce in many places bad treatment; personal hardship in trade; in the customs, delays in dispatching; the denying of justice, refusal to pay what is due, and the infraction of treaties or rules have all the same source. In China, great and small, subject and ruler, fear the English. At the Philippines, the great, and a portion of the monks fear and hate them as much as the Chinese; but the people and natives of the country, love and desire their presence. At Macao, the English are welcome because they have money, there they are of service to the country, and their presence is some protection against the unjust encroachments of those in power, and there is reason to believe that the greatest part of the inhabitants wish the crown of Portugal, would exchange Macao with the English whose religious toleration is known to them. Cochin China certainly is not well disposed towards the English of India. They still remember the business of Pulo Condore. They would perhaps have been undeceived in their disadvantageous prejudice, some

some years since, if people had not exasperated their minds, in the hope of gaining by forming a treaty, which according to appearances, was to take effect between Cochin China, and a certain European nation. As it did not, it is to be presumed, that it would not be difficult to cause them to take up ideas more favourable to the English. If we consider Pegu, as a state that has laws government, and independant customs, and ruled by its own council; it may offer in a particular manner, considerable advantages to the English nation, and we have mentioned above, the means necessary to be taken, to obtain that object. But if we consider it as a province, whose sovereign is the king of Ava, it appears to be more advantageous to the English, to address themselves to Ava, to inspire its king with the greatest confidence, gain his friendship, and offer him the succours he may need at times; to place near him a resident; open, and finish in time, a treaty of commerce and political alliance. Then the English would obtain all the advantages they might desire, not only in Pegu, but through all the dominions of the king of Ava; the abundant and rich productions of which, would become another source of public felicity, of the greatest security to the English in the country and the
solidity

solidity and stability of the English power in this hemisphere.

It would still remain to be wished, that the English might not let a long time pass, before they made the Chinese see by their dispositions and manner of acting, that they intended becoming masters of some parts of China, and make the Chinese pay their considerable debts with interest. It would be a benefit to the universe, to teach them how to live as truly great and virtuous men. To render such a nation just, and tractable would be an immortal glory for Great Britain. The other nations whom we have described, should be treated in the like manner, as soon as possible, to prevent what those (who are jealous of the prosperity of the English) united together, might plan disadvantageous to Great Britain, with the Princes of those countries. Fohi, who founded the Chinese monarchy, inspired his subjects with an idea too sublime of themselves, and they believed themselves much superior to others, because in their time, their neighbours were barbarous, or more ignorant than they were themselves; filled with that idea, they resolved to treat and receive strangers as people who owed them tribute and homage, both in property and person. Perhaps they

they then acted in that manner through a spirit of wisdom, but it is certain that in the course of ages it dégenerated into pride. To form an idea of what they thought on the subject of other people, we should see their ancient paintings, where the rest of mankind is depicted as dwarfish, monstrous, and ridiculous. The history of China exalts the wisdom that was the soul of its government, with expressions the most pompous, and passes lightly over its ancient vices which still subsist, and have been augmented so much, that these, and not their virtues, have the greatest influence on the government. But they are so artful in hiding them, and their exterior is so composed, that we believe them virtuous and wise, and deceive ourselves accordingly.

THIS is not the sole article, in which we are mistaken, when we confine ourselves to their exterior. If we only see their collections of books, schools, the number of preceptors and schools, their assemblies, conferences, eagerness for astronomical observations, we are tempted to believe them wise, or truly desirous of being so.

AND when on the point of supposing, they have good understandings, we perceive they have very

very little, and *that* superficial and ill characterized. And from their metaphysical productions, we may be authorized to assert that they have not yet had a single man, worthy of the title of *learned*, even in a middling degree, in any abstract science. We have already assigned the reason why they have enjoyed without question during too long a time, the reputation of learned men.

But this nation has had its philosophers, and has still. We may not think, that the principles they have adopted for their philosophy, exist there in triumph and glory, their ideas are too much clouded by a Confusion, and a Galimatia which they themselves cannot render clear. Those who have a deference for the Chinese, have not scrupled saying, that no nation in the world, has applied itself to astronomy as much as the Chinese, their climate is a more than sufficient reason to destroy the probability of this assertion. Cold, snow storms, and above all fogs, which obscure the horizon during too long a time are not what are required for celestial observations. The Chaldeans and Ethiopians, whose sky is always clear, and climate mild, merit the preference over the Chinese, not only as to the remote antiquity, but the number, of their observations,

tions, yet their want of precision appears equal in all these nations. People have also said, that the Chinese enjoy public prosperity and private happiness. Prosperity and happiness not being defined by universal consent, every people, (and even each individual) acts according to its national and particular taste. There have been an infinity of projects for rendering states rich and powerful, but very few for enabling individuals to enjoy the riches and power of those states. Generally, the interest of states being opposed to that of individuals, we see that what those individuals have sacrificed with profusion for its interest, have come to nothing. The power, riches, grandeur, and even glory of a state are nothing without liberty and the happiness of individuals. The fertility of lands, industry and commerce, being the true riches of a state, as often as there are lands uncultivated, and many miserable people, we may assuredly say that happiness is not there. In China, the cultivation of which is so renowned, much lands lies uncultivated; beggars are innumerable, in the great cities and on the high roads, and comfort is by no means universal. These defects should be attributed to the fault of the administration, which prefers the riches and greatness of the state to the felicity of individuals. If the custom of having
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coined money, stamped by the Emperor's dye, was universal in China, their misery would be yet greater, but as they receive it by weight, and that there is no coinage to pay for to the prince, they are a little less unfortunate, than in countries where the prince receives *ten per cent.* for his bust or name, which he has stamped on the coin. But this difference does not render them happy.

THAT nation only requires external impulse to make it truly the most flourishing and happy for individuals. If the English were masters of the province of Quantong, they would without doubt encourage its inhabitants, who seeing themselves proprietors of their lands and productions, would render them much more fertile, than they are at present, and by their examples the neighbouring provinces would do as much. What has been said and written of the English, (that they are more inclined to afflict themselves at the prosperity of others, than to enjoy their own) declares that they wish not only to be rich, but to be the only people who are so. It is added, that their desire is to extend their commerce as much as possible, and that their desire to render it exclusive, has made them perform great actions. If this be true, they have succeeded in their enterprizes in part, and almost entirely. But will

Will other nations always remain inert? Certainly they desire nothing more, than to obstruct the pursuits of the English and annihilate such a project. If ever an alliance were to be formed among them either the English would yield to their destiny, or mount perhaps to the highest degree of power and glory. And if the passion of trade which dominates over the whole nation, in such a manner, that it has even subdued its philosophers, wishes absolutely to exclude all European nations, in that case (perhaps the sole one) a general alliance of all nations might be formed. The gold and silver in the chests and circulation of the English, certainly comes not from their mines, for they have none, they possess them then from commerce: And since these metals are the representative signs of necessity and luxury, they absolutely *want* trade. Therefore they have done perfectly well in encouraging and honoring it. The greatest geniuses of England, have not thought they degraded themselves, in writing treatises on coin, exchange, trade, and agriculture, and yet treatises on similar subjects appear almost every year, which though a continual repetition of the same thing, yet produce some good effect. Thus England, where every citizen is accounted able himself, or with other members of the
general

general council of the nation to produce a general good, the greatest number of citizens will be filled with the same spirit, and it is there we see individuals do actions worthy of the whole nation. It has been said, that patriotism with the English, was the self-love, natural to a nation which believes it governs itself, is happy, and has exalted itself above others. When Selden and Grotius composed their voluminous and learned treatises on the empire of the sea, the question remained undecided as it must ever be. But the Dutch, have remained in possession of the Herring fishery: The efforts the English have made to obtain it exclusively were fruitless, and yet it is exercised on the coasts of Great Britain. The produce of the fishery amounts to nearly three millions sterling. Of what service is it then to have the most powerful marine in the universe, if the English are not the masters of the fishery on their own coasts. It has been said, at the beginning of this work that the Englishman ought to be commercial by force, and out of his own country. The time is past when he only knew how to nourish himself with the flesh of animals, and cover himself with the fleece of his sheep. The productions of the universe, are become necessary to him; he is obliged to seek them, to import them
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into his country. Let their vessels therefore traverse the seas: Let their friends rejoice, and their enemies tremble: May the Chinese, unjust, and hitherto untractable, expect them at Quancheu to become their slaves and undergo the rigour of——

No, no, may they rather expect to become their free and happy subjects, and through their means to enjoy justice and their natural rights. Yet these are but wishes; and what appears easy in theory, is very often impracticable in the execution. And again, what seems almost impossible, in ordinary, and according to appearances, is in reality very easy owing to some circumstance. A spark of fire may burn a great building. An ant kill an elephant: And a dwarf deprive a giant of life: David killed Goliath. There are political errors, which, once adopted, are transformed into principles, by which actions are at length regulated; and very often, this adoption is made, without being perceived by the person making it. Such, is perhaps the confidence of several, who say that no power can deprive the English of their possessions in India—It is my wish that they may not have deceived themselves; but in inspecting closely, and in detail, the commercial and political state of the whole Peninsula, such as it is now, and might be from circumstances, we
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may at least *doubt* the infallibility of this confidence, and whilst a general and particular examination, would cause the possibility of the contrary event to be seen, it might indicate the means of prevention.

END OF THE FIRST VOLUME.



